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OLIVER JOHNSON, PRINTER.

Temperance.

From the Wilmington Temperance Standard.

TO GEORGE F. WHITE, OF NEW-YORK.

RESPECTED FRIEND:

If an apology is needed for thus addressing thee, I have only to refer to the vast importance of the subject, and the concern which every rational and benevolent mind must feel for the welfare of the great brotherhood of man. Being a member of the same religious denomination as thyself, and believing that there is room for improvement among our members in respect to the important testimony in favor of temperance, I adopt this course, with the hope of exciting among them a more general interest in the subject, and arousing them to deeper inquiry and reflection, that the fruits of temperance may more abound in our ranks, and the Society become more useful to the world It is not my wish to give offence; and if I should offend any, it will be those only who cannot bear the truth, and who have need to be aroused from their false rest.

The vice of drunkenness is almost coeval with the human race. All history, sacred and profane, records its existence. In all ages, men have regarded it with a uniform feeling of disgust and condemnation. There has been no difference of opinion respecting it. By moralist as well as divine, by Pagan as well as Christian, it has been denounced as a curse, and as a foster-parent of all vice.

Efforts have not been wanting to check its progress and to rescue its victims. Good men, mindful of their obligations to their fellow men, have never ceased to labor for the restoration of the drunkard. They have advised and entreated, they have denounced and threatened, they have appealed to motives of religion—of self-love—of love of kindred—of worldly interest. The strong arm of the law has been extended, and the severest penalties inflicted on the inebriate. The awful sentence of the Bible, that no drunkard shall enter the kingdom of heaven, has been shouted again and again in the ears of all Christendom.

But all these efforts were without apparent effect in a general point of view. As refinement and luxury advanced, the channels of vice were multiplied and deepened. The tide rolled on with gathering strength, accumulating the elements of death, poisoning the fountains of individual and national prosperity, chasing happiness and comfort from the domestic hearth, wringing with anguish the brow of the parent and the wife, depriving children of bread, and schooling them in vice; in short, filling the earth with suffering and crime, and threatening the prostration of virtue and the subversion of all good.

Such was the condition of things, when a few individuals met together about fourteen years ago, in the city of Boston, to consult whether anything could be done to stay the evil. They were men of religious feeling, and sought the counsel of Divine Providence. Their meeting was a truly *religious* meeting.

Impressed with the difficulty of correcting the depraved appetite of the confirmed inebriate, they directed their efforts to prevention, instead of cure.—They foresaw, that if the rising generation were trained to habits of strict temperance, a change would be gradually, but certainly accomplished, and the evils in question repressed or prevented. As it was perfectly safe to abstain from strong drink, as well as more easy to abstain entirely than to indulge moderately and adhere to moderation, they resolved to inculcate the practice of abstinence; and to enable them more effectually to accomplish this object, they determined on forming a society, to be composed of such persons as were willing to abstain entirely from ardent spirits. The American Temperance Society was thus established.

But the great work was not yet begun. The people were to be aroused from their slumbers. The statistics of intemperance were to be collected and spread before them. The amount of evil resulting from the use of ardent spirits, in the various forms of taxation, disease, pauperism, insanity, crime and death, was to be ascertained and made public. The effects of alcohol on the body, on the mind, on the morals, were to be told abroad. The press was to be enlisted, and the pulpit aroused. Personal sacrifices were to be made—of time, of labor, of money, of popularity.

The men who had engaged in the formidable enterprise were not to be discouraged by difficulties.—They persevered faithfully and diligently, through good report and through evil report. For a time the cause was sufficiently unpopular to gain the favor of all who consider popularity as an index of a bad cause. But it moved forward in spite of opposition from all quarters. Among its enemies were arrayed every description of people—the high professor of religion—the rich lordling and the famished beggar—the distiller, the vender, and consumer of alcoholic poison.

I will not follow the progress of those operations; suffice it to say, that from that day to the present, there has been exhibited the same devoted and conscientious zeal on the one hand, and the same uncompromising hostility and rancorous opposition on the other.

Let us glance at the result. What a change has been accomplished in less than fifteen years! The customs of society have been uprooted. The social glass has been banished. Distilleries have been relinquished by thousands. Tens of thousands of trafficker, conscience-stricken, have abandoned the trade. Millions upon millions of our fellow men are treading in the path of safety, and have escaped the snares of temptation by adopting the principles of the temperance reformation. The whole world acknowledges with gratitude the blessings derived from this source. Ireland is in the course of redemption, and the work is *onward*.

But the greatest achievement remains to be told. The drunkard is reformed. The poor, despised, and miserable victim of his own appetite, and of the avarice of his neighbor, against whom the way of deliverance seemed closed, has cast off his chains—There is now in this land of our home a mighty host of sober and moral men, who but yesterday were hopeless drunkards. Each revolving day adds to their ranks. We cannot doubt that their reform will be permanent—at least in the larger proportion of cases. And who can count the rich blessings that must result! Who can number the homes that had been rent asunder, now built up—the wives whose husbands have been restored—the children who, for the first time, feel that they have a father! Methinks I hear from city and village, the shout of deliverance and the song of praise, from many a happy family—*now* happy—a voice of joy and thanksgiving that goes up to the heaven of heavens, and is echoed back by the spirits of the departed who rejoice over repentant sinners.

One would suppose, that, in view of the picture I have drawn—which is certainly free from exaggeration—every feeling heart would throb with sympathetic joy, and every lip breathe a fervent "God speed" to those who labor in this rich field. But, alas! such is not the case. Amid the general rejoicing, the voice of discontent and condemnation strikes the ear. Men who profess to preach the gospel of peace, and who enjoy a high degree of popular favor, cry out—"blasphemy!" We are told that these mighty works are performed through Satanic agency, and that the devils are cast out by Beelzebub, the prince of devils. The instruments which Providence has used for the accomplishment of this incalculable good, are held up to public reproach, as deluded or hypocritical "workers of popular righteousness."

In this controversy, it is plain that on one side or the other, there is something wrong. There must be an error somewhere—a great error. In my subsequent communications, I will endeavor to ascertain wherein that error consists. The importance of the subject demands that it should be investigated.

Thy friend, H. G.

Wilmington, (Del.) 7th mo. 12, 1841.

The Standard.

HARRIET MARTINEAU'S LETTER.

At the Anniversary of the American Society in May, the following Resolution was passed nearly unanimously; the exceptions were two or three, who did not vote, because they had never seen the letter referred to.—

"Resolved, That the letter of Harriet Martineau, concerning the division of this Society, evinces her characteristic clear-sightedness on all questions of right and wrong, and the moral courage which makes her never afraid to go forth in a storm. For this cheering expression of her confidence and sympathy, she has our heartfelt gratitude."

In compliance with request, we now publish the letter in the Standard. It forms the Introduction to a pamphlet published in Glasgow, by our Agent J. A. Collins, with a view to enable British abolitionists to understand the causes of separation in the anti-slavery ranks of America. The history of the division, from the inducing causes to the final result, is traced with great labor, accuracy, and clearness. It is entitled "Right and Wrong amongst the abolitionists of the United States." An appendix to the pamphlet contains abundant historical documents bearing on the question. A few are for sale at No. 143 Nassau-street.

TYNEMOUTH, Northumberland,
27th Feb. 1841.

MY DEAR FRIEND,—I have read the statements in "*Right and Wrong* among the Abolitionists of the United States," with respect to the Differences between the two Anti-Slavery Societies in America, with a strong and painful interest. I wish I could adequately express my sense of the duty of every one interested in the cause of the Negro,—of Human Freedom at large,—to read and deeply meditate this piece of history. I am not more firmly persuaded of any thing, than that those who, on the present occasion, listen to one side only, or refuse to hear either, are doing the deepest injury in their power to the Anti-Slavery cause, and sowing the seeds of a bitter future repentance.

I am aware how distasteful are the details of strife. I know but too well, from my own experience, how natural it is to turn away, with a faint and sickening heart, from the exposure of the enmities of those whose first friendship sprang up in the field of benevolent labors. I fully understand the feelings of offended delicacy, which would close the ears and seal the lips of those who have been fellow-workers with both the parties now alienated. Among all these causes of recoil, I see how it is but too probable that the Anti-Slavery parties on the other side of the Atlantic may be left by many of their British brethren to "settle their own affairs," to "fight their own battles." But if I had a voice which would penetrate wherever I wished, I would ask in the depths of every heart that feels for the slave whether it should be so;—whether such indifference and recoil may not be as criminal in us, as disunion in them;—whether in declining to do justice to the true friends of the slave, (on whichever side they may appear to be) we may not be guilty of treachery as fatal as compromising with his enemies.

Those who devote themselves to the redemption of an oppressed class or race do, by their act of self-devotion, pledge themselves to the discharge of the lowest and most irksome offices of protection, as much as to that of the most cordial and animating. We are bound, not only to fight against foes whom we never saw, and upon whom our sympathies never rested; not only to work for millions of poor creatures, so grateful for our care, that they they are ready to kiss the hem of our garments. This kind of service, however lavish it may require us to be of our labor, our time, our money, is easy enough, in comparison with one which is equally binding upon us. It is also our duty to withdraw our sympathy and countenance from our fellow-laborers, (however great their former merits and our love,) when they compromise the cause. It is our duty to expose their guilt, when, by their act of compromise, they oppress and betray those brethren whose nobleness is a rebuke to themselves. This painful duty may every friend of the Negro in this country now find himself called upon to discharge, if he gives due attention to the state of Anti-Slavery affairs in America. If he does *not* give this attention, it would be better for him that he never named the Negro and his cause: for it is surely better to stand aloof from a philanthropic enterprise than to mix up injustice with it.

The first movers in the Anti-Slavery cause in America, those who have stood firm through the fierce persecutions of many years, who have maintained their broad platform of catholic principles, who have guarded their original Constitution from innovation and circumscription,—Garrison, and his corps of devout, devoted, and catholic fellow-laborers, with the Bible in their heart of hearts, and its spirit in all their ways, are now in a condition in which they need our support. They have been oppressed, betrayed, pillaged and slandered. Not they, but their foes, are the innovators, the bigots, the unscrupulous proselyters, the preachers of new doctrine, modified to propitiate the pro-slavery spirit of the country in which they live. No one will call my words too strong, my accusations exaggerated, who will read the evidence relating to the transfer of the *Emancipator*, (for one instance) or, casting an eye upon the statement of accounts of the American Anti-Slavery Society, will perceive who voted into their own pockets the money by which the *Emancipator* might have been sustained, under whose commission the assailants of the Old Organization crossed the Atlantic, and at whose expense they travelled throughout our country, sowing calumnies againgt Garrison and his faithful companions through the length and breadth of our land. When the friends of the Slave here are told of treachery, pillage, and slander, will they hazard being a party to the guilt, for want of inquiry, even though the London Anti-Slavery Committee, and their organ, the *Reporter*, at present appear to stand in that predicament? If they would avoid such a liability, let them read and consider the Statement by which the case is placed fully before them.

No one is more ready than I to make allowance for lapse in the friend of the Negro in America. I have seen too much of the suffering (not conceivable here) consequent upon a profession of Anti-Slavery principles, to wonder that there are but few who can endure, from year to year, the infliction from without, the probing of the soul within, which visits the apostles of freedom in a land which maintains Slavery on its soil. From my heart I pity those who, having gone into the enterprise, find that they have not strength for it, and that they are drawn by their weakness into acts of injustice towards such as are stronger than themselves;—for those who are not with the thorough-going are necessarily against them. We must regard with even respectful compassion the first misgivings, before they have become lapse. But what then must we feel,—what ought we to do—for those who *have* strength,—for those who *can* suffer to the end,—for those who are, after the pelting of a ten years' pitiless storm, as firm, as resolved, as full of vital warmth as ever,—as prepared still to abide the tempest, till the deluge of universal conviction shall sweep away the iniquity of Slavery from the earth? Shall we refuse to hear the tale of their injuries, of their justification, because others have refused, or because the story is painful? May we dare to call ourselves workers in the Anti-Slavery cause while thus deserting the chief of its apostles now living in the world?

All believe that the truth will finally prevail; and you and I, dear friend, have a firm faith that therefore the Old Organization, with Garrison at its head, will prevail, at length, over the base enmity of the seceders. But we ought not to be satisfied with their prevailing *at length*, till we see whether they cannot be enabled to stand their ground *now*. Not a moment is to be lost. Not for a moment should their noble hearts be left uncheered;—not for a moment should the Slaveholder be permitted to fan his embers of hope;—not for a moment should the American Slave be compelled to tremble at the adversity of his earliest and staunchest friends, if we can, by any effort, obtain a hearing for the cause.—Let us urge and rouse all who are about us,—not to receive our mere assertions,—not to take our convictions upon trust,—but to read, search out, and weigh the evidence, and judge for themselves.

This is all that is needed; for I believe there is not a friend of the Slave, in any part of the world, who, knowing the facts, would not make haste to offer his right hand to Garrison and his company, and his voice and purse to their cause.

I am, yours very truly,
HARRIET MARTINEAU.

VIRGINIA ABOLITIONISM.

The following incident is narrated by Dr. Bailey, editor of the Cincinnati Philanthropist. It is a part of the report which he gives of his journey to the State Anti-Slavery Convention, held in Ohio.

On the passage home, we became acquainted with one of the most extraordinary women we have ever seen. She was from the heart of Virginia, rather past the prime of life, very wealthy, we presume, and of one of the first families in that State. A more uncompromising, clear-sighted, fearless abolitionist, we have never known; and her general intelligence was of a very high order. She was born and has always lived in a slave State. Her parents died when she was very young, leaving her a patrimony of 22 slaves. The first act of her majority was to free them unconditionally, and provide for them to the best of her ability. This took place many years ago, and those now living are all doing well! This heroic act was performed despite of the opposition of numerous friends and relations. We could not ascertain that she had been in the habit of communicating with persons in free States; and could not but express our wonder how she, an orphan, at an age when the judgment of woman is apt to be self-distrustful, could be strong-hearted enough to traverse public sentiment and private solicitation with so little ceremony. Her only reply was, that she had read her Bible, and believed what it said.

She expressed deep regret at not being able to receive abolition papers. She had attempted frequently to obtain them, but the postmasters would permit no such papers to pass through their hands.

Hence the ignorance of the slave State public of the movements of abolitionists. When informed that in Cincinnati we had a depository, and would most cheerfully give her some of our books and papers, she promptly handed us a five dollar note to purchase them.

She would never own a slave, but by right of dower she has a life-interest in a large number.—The only way she can manage in this case is to purchase and enfranchise one of these, whenever she can lay by enough out of the proceeds of her own property.

The Southampton insurrection, she said, excited universal dread among the whites, and the slaves generally fell under suspicion. She was a widow, and lived on a plantation with a considerable number of able-bodied slaves, and no white man on the premises. Her friends entreated her to remove to a place of greater safety but she refused. Following her own judgment, she called the slaves together, and telling them to say nothing, for she did not wish them to peril their souls by falsehood, she advised them not to join their brethren till they were in power,—for, said she, should they be put down, those who have no masters to protect them, will be sure to fare the worst. I am but a woman, and could not protect you. Such was her care for their interests, at a crisis well calculated to inspire every heart with a selfish regard to its own safety.

The attempt to effect emancipation in Virginia, she said, chiefly owed its strength to the fear excited by the insurrection. Subsequently, as apprehension abated and the recollection of the event gradually faded, anti-slavery feeling died away. Here again is an explanation of the chief reason of the degeneracy of anti-slavery sentiment in Virginia and Kentucky, since the era of abolition.

The state of public feeling, she said, was now distressing. Many years ago, when the religious bodies assembled, it was a common thing to hear prayers, directly or indirectly offered for the deliverance of the slave. Now such a prayer was never publicly offered. Ministers and churches believed in the rightfulness of slavery, or appeared to do so, and strenuously opposed every effort to agitate the question. There was less hope than ever of any reformatory movement *originating* with them.

The religious instruction of the slaves, she said, was rare. They did not like to listen to white men, and the law prohibited those of their own color from preaching to them.

She did not think the mass of the people in Virginia believed abolitionists had any wicked designs; but the politicians and leading men found it convenient to disseminate the idea. The people, however, did apprehend the most dreadful consequences from the immediate emancipation of the slaves. The facts in relation to West India emancipation were not known to any considerable extent; and the papers either kept silence, or were assiduous in filling the public ear with sinister reports.

In reply to a question, she remarked that slavery had a shocking influence on the morals of a community, especially of the young men. In a delicate way, she intimated that connection between them and slaves was a common occurrence, and that it would dishonor a man should he behave like a father to his children. It was in this way that the mothers and daughters in slave States suffered most poignantly.

She had a son, an only son, and she was a widow. He died when seven years old. She was sure she loved as a mother must always love—but how often had she thanked God for taking away her boy from this dreadful corruption.

In answer to a question concerning the influence of anti-slavery efforts on the condition of the slave, she said that his physical condition had been for many years inproving. As to his religious and intellectual condition, there could be no improvement while he continued a slave. But public sentiment was becoming more and more adverse to cruelty.—In one of the most fashionable aud intelligent towns in this State, a store-keeper inflicted most terrible punishment on a slave girl whom he had hired.—Although so mangled that the physician had to attend her two weeks, yet as she was not maimed, the law could not reach her case. Public sentiment, however, supplied, in part, the place of law. His partner dissolved partnership with him; his customers forsook him; he lost his business; no respectable person would associate with him; and within a year he was obliged to leave the place.

A few minutes before conversing with her on this point, I was assured by a gentleman, that from personal observation, he knew that our efforts had only made the condition of the slave worse. This stereotype objection is so manifestly unphilosophical, that we have always wondered to hear any sensible man urge it. What is the natural tendency of the agitation we have created on the subject of slavery? To direct universal and searching attention to the system and its workings, to see whether all the enormities charged against it are indeed real. Will the slaveholder under such circumstances be willing to make himself appear more obnoxious than the abolitionist represents him? Or will he not rather be impelled to relax his rigor, and do what he can to recommend his institution by every means which does not strike at its existence? What common sense teaches us, men of sense tell us is a fact.

May Heaven's best blessings rest upon this Virginia mother! Were there many such as she in the Old Dominion, the race of pro-slavery statesmen that now afflict that State would soon disappear.

From Dr. Channing's last work on Emancipation.

REVISION OF THE CONSTITUTION OF THE UNITED-STATES.

I have said, that the free States cannot rightfully use the power of their own legislatures or of Congress, to abolish slavery in the States where it it is established. Their first duty is to abstain from such acts. Their next and more solemn duty is to abstain from all action for the support of slavery.—If they are not to subvert, much less are they to sustain it. There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other states, and by force restore their rights; but they are without excuse in aiding other states in binding on men an unrighteous yoke. On this subject, our fathers, in framing the constitution, swerved from the right. We, their children, at the end of half a century, see the path of duty more clearly than they, and must walk in it.—To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. This is not a question of Abolitionism. It has nothing to do with putting down slavery. We are simply called, as communities, to withhold support from it, to stand aloof, to break off all connection with this criminal institution. The free States ought to say to the South, "Slavery is yours, not ours, and on you the whole responsibility of it must fall. We wash our hands of it wholly. We shall exert no power against it; but do not call on us to put forth the least power in its behalf. We cannot, directly or indirectly, become accessories to this wrong. We cannot become jailers, or a patrol, or a watch, to keep your slaves under the yoke. You must guard them yourselves. If they escape, we cannot send them back. Our soil makes whoever touches it, free. On this point you must manage your own concerns. In case of insurrection, we cannot come to you, save as friends alike to bond and free. Neither in our separate legislatures, nor in the national legislature, can we touch slavery, to sustain it. On this point you are foreign communities. You have often said, that you need not our protection; and we must take you at your word. In so doing we have no thought of acting on your fears. We think only of our duty, and this, in all circumstances, and at all hazards, must be done."

The people of the North think but little of the extent of the support given to slavery by the Federal Government; though, when it is considered that "slaveholding interest has a representation in Congress of *twenty-five* members in *addition* to the fair and equal representation of the free inhabitants," it is very natural to expect the exercise of the powers of Congress in behalf of this institution. The Federal Government has been and is the friend of the slaveholder, and the enemy of the slave. It authorizes the former to seize, in a free state, a colored man, on the ground of being a fugitive, and to bring him before a justice of the peace of his own selection; and this magistrate, without a jury, or without obligation to receive any testimony but what the professed master offers, can deliver up the accused to be held as property for life. The Federal Government authorizes not only the apprehension and imprisonment, in the District of Columbia, of a negro suspected of being a runaway, but the sale of him as a slave, if within a certain time he cannot prove his freedom. It sustains slavery within the District of Columbia, though "under its exclusive jurisdiction," and allows this district to be one of the chief slave-marts of the country. Not a slave auction is held there, but by the authority of Congress. The Federal Government has endeavored to obtain, by negociation, the restoration of fugitive slaves who have sought and found freedom in Canada, and has offered in return to restore fugitives from the West-Indies. It has disgraced itself in the sight of all Europe, by claiming as property slaves, who have been shipwrecked on the British islands, and who by touching British soil had become free. It has instructed its representative at Madrid, to announce to the Spanish court, "that the Emancipation of the slave population of Cuba would be very severely felt in the adjacent shores of the United States."—It has purchased a vast unsettled territory, which it has given up to be overrun with slavery. To crown all, it has, in violation of the constitution, and of the right granted even by despotism to its subjects, refused to listen to petitions against these abuses of power. After all this humbling experience, is it not time for the free States to pause, to reflect, to weigh well what they are doing through the national government, and to resolve that they will free themselves from every obligation to uphold an institution which they know to be unjust.*

The object now proposed, is to be effected *by amendments to the constitution*, and these should be sought in good faith; that is, not as the means of abolishing slavery, but as a means of removing us from a participation of its guilt. The free States should take the high ground of duty; and to raise them to this height, the press, the pulpit, and all religious and upright men should join their powers.—A people under so pure an impulse, cannot fail. Such arrangements should be made, that the word slavery need not be again heard in Congress or in the local legislatures. On the principle now laid down, the question of abolition in the District of Columbia should be settled. Emancipation at the seat of Government ought to be insisted on, not for the purpose of influencing slavery elsewhere, but because what is done there is done by the *whole people*, because slavery sustained there is sustained by the free States. It is said, that the will of the citizens of the District is to be consulted. Were this true, which cannot be granted, the difficulty may easily be surmounted. Let Congress resolve to establish itself where it will have no slavery to control or uphold, and the people of the District of Columbia will remove the obstacle to its continuance where it is, as fast as can be desired.

The great difficulty in the way of the arrangement now proposed, is the article of the constitution requiring the surrender and return of fugitive slaves. A State, obeying this, seems to me to contract as great guilt as if it were to bring slaves from Africa. No man, who regards slavery as among the greatest wrongs, can in any way reduce his fellow creatures to it. The flying slave asserts the first rights of a man, and should meet aid rather that obstruction. Who that has the heart of a freeman, or breathes the love of a Christian, can send him back to his chain? On this point, however, the difficulty of an arrangement is every day growing less. This provision of the constitution is undergoing a silent repeal, and no human power can sustain it. Just in proportion as slavery becomes the object of conscientious reprobation in the free States, just so fast the difficulty of sending back the fugitives increases. In the part of the country where I reside, it is next to impossible that the slave, who has reached us, should be restored to bondage. Not that our courts of law are obstructed; not that mobs would rescue the fugitive from the magistrate. We respect the public authorities. Not an arm would be raised against the officers of justice. But what are laws against the moral sense of a community? No man among us, who values his character, would aid the slave hunter. The slave hunter here would be looked on with as little favor as the felonious slave trader. Those among us, who dread to touch slavery in its own region, lest insurrection and tumults should follow change, still feel, that the fugitive who has sought shelter so far, can breed no tumult in the land he has left, and that, of consequence, no motive but the unhallowed love of gain can prompt to his pursuit; and when they think of slavery as perpetuated, not for public order, but for gain, they abhor it, and would not lift a finger to replace the flying bondsman beneath the yoke. Thus this provision of the constitution is virtually fading away; and, as I have said, no human power can restore it. The moral sentiment of a community is not to be withstood. Make as many constitutions as you will; fence round your laws with what penalties you will, the universal conscience makes them as weak as the threats of childhood. There is a spirit spreading throughout the country in regard to slavery, which demands changes of the constitution, and which will master if it cannot change it.—No concerted opposition to this instrument is thought of or is needed. No secret understanding among our citizens is to be feared at the South. The simple presence to their minds of the great truth, that man cannot rightfully be the property of man, is enough to shelter the slave. With this conviction we are palsy-stricken, when called upon to restore him to bondage. Our sinews are relaxed; our hands hang down; our limbs will not carry us a step.—Now this conviction is spreading, and will become the established principle of the free States. Politicians, indeed, to answer a party end, may talk of property in man, as something established or not to be questioned; but the people at large do not follow them. The people go with the civilized and Christian world. The South should understand this, should look the difficulty in the face; and they will see that, from the nature of the case, resistance is idle, that neither policy nor violence can avail. And what is more, they have no right to reproach us with letting this provision of the constitution die among us. *They* have done worse. *We* are passive. *They* have actively, openly, flagrantly violated the constitution. They have passed laws threatening to imprison and punish the free colored citizens of the North for exercising the rights guaranteed to every citizen by the national compact, i. e. for setting foot on their shores and using their highways. This wrong has been too patiently borne; and in one way we can turn it to a good account.—When reproached with unfaithfulness to the constitution, we can hold it up as our shield, and cite the greater disloyalty of the South as an extenuation of our own.

It is best, however, that neither party should be unfaithful. It is best that both, enlightened as to the spirit of our times, *should make new arrangements to prevent collision, to define the duties of each and all, to bring the constitution in harmony with the moral convictions and with the safety of North and South.* Until some arrangements are made, perpetual collisions between the two great sections of our country must occur. Notwithstanding the tendencies to a low tone of thought and feeling at the North in regard to slavery, there is a decided increase of moral sensibility on the subject; and in proportion as this shall spread, the free States will insist more strenuously on being released from every obligation to give support to what they deliberately condemn.

This liberation of the free States from all connection with and action on slavery, would indeed be an immense boon, and the removal of much dissension. Still, the root of bitterness would remain among us. Still, our union, that inestimable political good, will be insecure. Slavery, whilst it continues, must secretly, if not openly, mix with our policy, sow jealousies, determine the character of parties, and create, if not diversities of interests, at least suspicions of them, which may prove not a whit the less ruinous because groundless.

Slavery is unfriendly to union, as it is directly hostile to the fundamental principles on which all our institutions rest. No nation can admit an element at war, with its vital central law, without losing something of its stability. The idea of Human Rights is the grand distinction of our country. Our chief boast as a people is found in the fact, that the toils, sacrifices, heroic deeds of our fathers, had for their end the establishment of these. Here is the unity which sums up our history, the glory which lights up our land, the chief foundation of the sentiment of loyalty, the chief spring of national feeling, the grand bond of national union; and whatever among us is at war with this principle, weakens the living force which holds us together.

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* On the subject of this paragraph, the reader will do well to consult "A view of the action of the Federal Government in behalf of Slavery, by Wm. Jay." The author is a son of Chief Justice Jay, and a worthy representative of the spirit and principles of his illustrious father.

From the British Indian Advocate.

THE BRITISH INDIA SOCIETY.

Extract of a Letter from an American Abolitionist, to George Thompson.

"I think that the British India Society will do more for the abolition of slavery than all the Anti-slavery Societies in our land; that is, if it be rightly conducted, which I do not doubt. Interest, and not principle, supports slavery; and by convincing the slaveholder that it will be to his benfit to lift his foot from the breast of the prostrate bondman, abolition will be accomplished sooner and more effectually than it will be done by moral and political action. Indeed, I think that upon the action of your Society and its friends rests our only hope of complete success. Had the North the power to decide the question, slavery would, without doubt, soon be abolished. But the North has no power over slavery, further than (by virtue of having a majority in Congress) to abolish it in the District of Columbia and the territories; each state having the control of its own 'domestic institutions.' Hence, *our* only weapon against the system, as existing in the states, is truth. Now, unless there should be a great change in the feelings and principles of men—and a greater change, too, than probably will be effected—we have no reason to believe that the great body of slaveholders will, in any reasonable length of time, emancipate their slaves from a sense of duty. I think that while many of them are, and will be, governed by principle and a regard for right, as far as they have received, and shall receive light, the large majority will be moved altogether by what they conceive to be their present interests. The abolition of West India slavery was effected, not, I think, from any desire on the part of the planters—although they are since satisfied with the results of emancipation—but by the will and power of the British Government. And I presume the planters of your colonies were governed nearly as much by honest motives and moral principle as the slaveholders of America now are and will be for some time to come. If, then, our political power is inadequate to abolish slavery, and the slaveholders as a body cannot be influenced by the laws of morality or religion, we must look to some other plan by which to accomplish our objects. That plan has been placed before the world by your British India Society. It strikes at the foundation of the system. 'The axe is laid at the root of the tree.'

"That you will eventually destroy American slavery I have no doubt; and this, I trust, next to the elevation of the people of India, is the grand desideratum. But, while you are laboring to promote this great end by physical means, or, by what amounts to nearly the same thing, withdrawing the physical support which you are now rendering to the system by the consumption of cotton, you will be enforcing your rebukes of slaveholders, and adding strength to your 'testimony' against their crying sin. At present they have but little weight in this country. Why! your example is directly contrary to your precepts. You declare that slavery is a sin, and yet support the system by consuming its products! You seal your 'testimony,' not with your own blood, but with the blood of the negro! 'England,' we say to the slaveholders, 'is an anti-slavery country, and is thundering her rebukes against you at every opportunity.' 'England!' they answer, 'England buys our cotton! If we *are* robbers and menstealers, she is an accessary before the fact. She buys our cotton before we raise it!' And then, warming with generous indignation, they speak in a different strain. 'England! the old tyrant! England telling us to do right! Let England do justice to India!' Yes! from Breckenridge *up*, and from Breckenridge *down*, every apologist for slavery in the land answers your warnings and rebukes, 'Let England do justice to India!' And permit me to say that, until you have done justice to India, you can have but little moral power to overthrow American slavery. A few may feel the point of the arrows of truth, even though they come from your hands; but the great body will think of your inconsistency, and lay that flattering unction to their souls.

"Justice to yourselves, then, as abolitionists, and your duty to three millions of American slaves, and to one hundred millions of suffering Indians, demand that you shall continue the work which you have commenced. From thousands of free hearts in the north, and from millions of broken hearts in the south, will, at morning and evening, ascend the grateful and fervent prayer, repeated by suffering millions on the plains of India, that He who gave you victory against slavery in your islands in the West, will give you strength to accomplish a far greater work in the East."

JAMES C. JACKSON delivered an interesting address on abolition to the people of Cazenovia, July 18. It was the first effort he has made since he arose from his sick bed. It gave joy to the friends of the slave to know that this brother was able to appear again in public, to plead his cause.—*Union Herald.*

From the Emancipator

SLAVE DECISION IN OHIO.

MR. EDITOR:—It has been stated in several newspapers, that the recent decision of the Supreme Court of Ohio, relative to the rights claimed by slaveholders, to retain the custody of their slaves, after bringing them, temporarily, into that free State, decided no important principle. That this is a mistake, will be seen by the extract now sent to you, taken from the "Daily Journal," a paper printed at Dayton, Montgomery County, Ohio. Being desirous of obtaining an authentic statement of the decision, I addressed a letter to my former townsman and school-fellow, Chief Justice Lane, who promptly sent the paper alluded to, claiming, as he said, no credit for the decision, as he had merely pronounced what he hal always believed to be the LAW. The article bears the initials of a talented young lawyer—a man who promises to be one of the most eminent counsellors in his State, and who was counsel in the case in hand. Having been written by him, and transmitted by the Judge who pronounced the decision, it will no longer be stated, it is hoped, that the Supreme Court of Ohio, in this case, has not made any important decision. L. T.

THE SLAVE DECISION IN LEBANON.

The writer was present at the Supreme Court in Warren County, when this decision was pronounced upon the rights of slave owners, and thinks no statement he has seen presents the full and exact case.

The writ of error was brought to reverse the judgment of the Common Pleas, in a conviction for a riot. The riot occurred at the same time when some colored persons were leaving one Rains, who was travelling with them through this State to Missouri, claiming them as his slaves. The following is certainly the substance, and I think very nearly the precise language, of the opinion of the Court, as delivered by the Chief Justice—though not quite so full:

"The first objection to the charge of the Common Pleas, is, in stating to the jury, that where there is an assemblage of people, and an illegal act done, the jury have a right to infer, without further proof, that they assembled under an agreement to do the act. The proposition, in this absolute and unconditional form, cannot be sustained as sound. The act done, would probably be laid before the jury, as evidence conducive to the proof of intention, but it is not, necessarily, sufficient proof.

"It is not necessary to look further into the record to find sufficient cause to reverse the judgment. But another objection is taken by the charge of the Judge, in that part of the bill of exceptions, which is in these words:

"'And it appearing from the evidence in the cause, that the defendants assembled for the purpose of releasing certain colored persons in the custody of Bennet Rains, mentioned in the indictment, and claimed by him as slaves, whom he was removing with from Virginia to the State of Missouri, and the State having failed to prove that said colored persons were slaves of said Rains, even according to the laws of Virginia, and the defendants insisting that they had a right to inform said colored persons of their freedom, as they believed, from the fact of their being brought into this State, the Court charged the jury, that it made no difference whether said colored persons were free or were slaves, but being found in the family of Rains the defendants had no more right to interfere in their rescue, by force, though they were free, than though they were slaves, according to the laws of Virginia, but they might peaceably have interfered in behalf of said colored persons; and the Court directed the jury to lay out of consideration all evidence in relation to the freedom or slavery of said colored persons, the prosecutor having abandoned the first four counts of the indictment in this case.'

"The bill of exceptions is expressed so obscurely, that we are not certain we understand its meaning. If we rightly comprehend it, the prosecuting attorney had failed to prove that the blacks were slaves in Virginia, and the Judge instructed the jury that such proof was necessary—for, the Judge adds, whether they were bond or free, a person in Ohio might lawfully apprize them of their rights, if done peaceably, and without disturbance, although he might be punished if he committed a breach of the peace. Now, we see nothing objectionable in this opinion of the Judge, that the proof of slavery in Virginia was immaterial, because, if a slave there, he became free when brought to this State by his master, since the Constitution and the act of Congress, under which alone the state of slavery subsists in Ohio, applies to *fugitives* only."

The respected editor of the Cincinnati Gazette will see, that this was not the private or extra-judicial opinion of one Judge, but the judgment of the Court, on a point arising in the progress of a case, and presented fully by the record. I am informed, that both Judges united in opinion, not in the judgment of reversal only, but in all the propositions decided. The note of the case, therefore, heretofore published in the Dayton Journal, was in full accordance with the decision; and the Lebanon Star was also justified in declaring this point as well settled as any principle can be settled by a circuit decision.

R. C. S.

BRITISH CONSUL AT HAVANA.

Extract of a Letter from Havana.

I most humbly beg leave to call your particular attention to a rumor now afloat in this city, alarming in the extreme to the enlightened natives, as well as to the friends of African freedom. It is said that the British consul, Mr. Turnbull, is to be recalled, at the immediate request of the philanthropic captain-general, Valdez, through the medium of his government in Spain. Such a circumstance, if it should prove to be true, will be a death-blow to our hopes in this part of the world. I, therefore, in the name of many of the most distinguished gentlemen of the place, who, if they dared, in consistency with their own personal safety under this yoke of despotism, would accompany their names—in the name of hundreds of thousands of African victims, daily sacrificed to Spanish cupidity—and in behalf of the glorious cause of African freedom, implore that you will submit to your society the probability of such an event, and urge them to use every effort to support Mr. Turnbull in the office which he now holds in this city, and which he fills with honor to himself, and justice to his fellow man. No man who dares to do his duty as the representative of his country, can ever be liked here; and there can be no greater proof of Mr. Turnbull's value, than the circumstance of his being admired and respected by all the enlightened and philanthropic natives, whilst, on the contrary, he is disliked and opposed by the government of the island.

Let us examine into the causes of offence, and we shall find that the removal of Mr. Turnbull will yield a decided victory to our greatest enemies.—Free subjects of her Majesty have been stolen at Jamaica, brought to this country, and sold into slavery. Mr. Turnbull, it is said, has demanded them. This is the first canse of offence.

All the emancipated Africans who have been landed in this island, and placed under the immediate care of the government, are subjected to the very worst of slavery; themselves, as well as their free-born children, are sold, and the price is deposited in the treasury of the marine department:—Mr. Turnbull has appealed to the first authority of the country in their behalf. This is the second cause of offence.

The free subjects of her Majesty of African descent, arriving here in British ships, are taken to a public prison, there confined, starved, and beaten, without redress:—Mr. Turnbull has expostulated with the government. This is the third cause of offence.

British ships arriving here are subjected to the delay, trouble, and expense, caused by the capricious execution of unreasonable quarantine and other port regulations, which are put in force with peculiar rigor against British vessels arriving here from our emancipated colonies:—Mr. Turnbull has applied for a repeal. This is the fourth cause of offence.

Mr. Turnbull is known to be a person whose philanthropic principles constitute him the friend of man, which he proves himself to be on every occasion; such principles are in direct opposition to the policy observed in this island, where only absolute despotism and sordid self-interest are the predominant features of the government.

☞ The friends of humanity every where will regard the removal of Mr. Turnbull as a calamity.

NORTHERN SYMPATHY WITH THE SOUTH.

Lord, what have thy servants done, that the wicked should praise them ?

The Rev. Mr. Davis, a Baptist Elder, and Southern Agent, sent here from Georgia to prove from the Bible that slavery is no violation of the laws of God, thus writes to his constituents :

It is proper for us to state, that the *mass of our brethren*, both in Philadelphia and New-York, are opposed to abolition, as now understood by that term, and are for no other measure than colonization. This class, which constitutes a very great majority, are kind-hearted, and always take the part of the South, when they come in contact with the laws of the land, or the peace of the South. Hence they hold on to colonization. This class, both in New-York and here, (Boston) have treated me with a great deal of kindness and politeness : they take me freely by the hand, and *press* me into houses and *pulpits*. A more kindly hearted and christian ministry I have never been amidst, nor do I believe there is one more so under the canopy of heaven.

In the same letter Mr. Davis makes a pitiful representation of the condition of colored people at the North, and accuses the abolitionists of hypocrisy, because they do not elevate them before they attend to the slaves. "God deliver me from such humanity as is found among the northern abolitionists," says he.

In reply to this, the Christian Reflector very justly asks :

If the pro-slavery party are so great a majority among us, and if they are the superlatively kind people described by Mr. D. why do *they* not arise in their might and in their benevolence, and relieve the poor colored people in the midst of them ? Surely, the work belongs to the 'great majority' of the people. The 'squalid, ragged, cold and shivering' colored people are certainly not reduced to that condition by 'a small minority,' and kept so, in spite of the benevolent and unwearied exertions of the 'kind'—'great majority.' What have this 'great majority' attempted for the comfort, elevation and improvement of the colored people, and from accomplishing which they have been kept back by the *few* abolitionists ? Ah, '*they hold on to colonization*'—that is it. But do *they* contribute largely to colonization, or even *try* to ?—And then, suppose they should, would the sending away from among us a part of the colored people contribute strongly to the comfort and elevation of those who would be left behind ?—to say nothing of the 'grave yard' to which the colonizationists send their victims.

From the Liberator.

PLYMOUTH COUNTY A. S. SOCIETY.

The annual meeting of the Plymouth County Anti-Slavery Society was held in the Unitarian meeting-house in Plymouth, on Wednesday, July 14th. A large number of persons from various parts of the county were present, and the occasion was one of uncommon interest. The proceedings were characterised by great harmony of spirit and unanimity of action; and it cannot be doubted that a fresh impulse was given to the anti-slavery enterprise throughout the county.

From the Report we extract the following :

Probably there is no county in the State, were there is more harmony of sentiment among abolitionists than Plymouth. Not that the great body of them are nonresistants or perfectionists—sabbath or anti-sabbath—atheists or infidels—but because they are *abolitionists*, and feel a common sympathy with the slave. They are unwilling to push a brother from their platform, whatever may be his views upon other subjects, if he is an *abolitionist*. This is their anti-slavery covenant and creed.—They have adhered to it with a spirit worthy of the sainted fathers who first landed on that hallowed rock, so near which we are now assembled. There are, undoubtedly, as great political and religious differences of opinion among them as others ; but, when devising measures for the overthrow of slavery, they are all willing to lose sight of these differences for a time, and bring their united efforts to bear upon this giant sin. Union is strength—a maxim as true in morals as it is in physics; and if all the abolitionists in the land would but act in concert, and give a 'long pull, a strong pull, and a pull all together,' the knees of Calhoun and McDuffie would smite each other, as they witnessed the downfall of the "patriarchal" system which they have so long idolized, and mournfully cry, "You have taken away my gods, and what have I left ?"

Owing to the unhappy division which exists in the anti-slavery ranks, many have become well nigh discouraged. They know not what to do, and seem ready to retire from the field, and give up the contest. Now, we know that slavery must come to an end, as sure as there is a God in heaven. Who believes that the Almighty has one attribute that can take sides with a slaveholder ? If, then, God is for us, who can be against us ? Though to huham understanding, the prospects of the slave may appear dark, yet should our faith be strong, our confidence unabated. Look at the progress of the temperance cause, and we shall find ample encouragement. At first, the community were astonished at the rapid progress which it made. It seemed to carry every thing before it. But, for the last two or three years previous to the present, the interest declined, the professed friends of the cause were divided upon questions of expediency, and intemperance in many places seemed fearfully to increase.—Those who had borne the heat and burden of the day were ready to give up in despair. They had done every thing they thought could be done, and still the cause languished. But, unknown to them, there was a secret power at work, which over-ruled all that appeared unfavorable for good. Within the last year, a new impulse has been given, and the cause of temperance has gone forward at such a rate as to astonish the world. The prospect of its speedy triumph has never been so great as at the present moment. Almost every Eastern gale wafts tidings of its conquests across the Atlantic, and the presses have teemed with accounts of its glorious victories. So it may be in the anti-slavery enterprise.—Although the love of many has waxed cold, and division has sprung up in their ranks, and the interest once felt in a great measure declined, we should still feel encouraged to go forward. Like the temperance enterprise, it has made rapid progress at the commencement. As that once did, this now languishes ; and, like that, we hope and trust a fresh impulse more mighty and powerful than ever yet has been, will soon be given to this cause, and continue until slavery is abolished. The reformed drunkards have taken hold of the temperance cause in good earnest, and it must soon triumph. God grant that repentant slaveholders may, with as much zeal, enlist under the anti-slavery banner : and we feel assured that they will be equally successful. Slavery will not long be able to stand—millions will rise up and call them blessed—humanity will rejoice—Christ's kingdom will be advanced—and, possibly, the just judgments of God averted from this guilty nation.

The following resolution, offered by the venerable Seth Sprague, was advocated by the mover, and by Messrs. Garrison, Pillsbury, and May, and adopted :

Resolved, That the principles and trust of the Plymouth County Anti-Slavery Society are founded on a rock more firm and stable than Plymouth rock—even the eternal truth taught by Jesus Christ—brought over to this country by our pilgrim fathers—declared by the patriots of the revolution, on the 4th day of July, 1776, to be the basis on which they founded this republican government, viz. 'that all men are created equal ; that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty and the pursuit of happiness.'

The following resolutions were then taken up, and, after an animated discussion, in which Messrs. Pillsbury, Whiting, Garrison, Read, May, Bishop, Morton, Sprague, and others, participated, were adopted :

Resolved, That if Jesus of Nazareth could truly pronounce the temple at Jerusalem a den of thieves, in consequence of the trade carried on there ; surely it may with equal propriety be said that a church which trades in the bodies and souls of men, or which in any wise justifies that trade, is a den of thieves, as much worse in character than those whom the Savior rebuked, as man is better than the sheep, and oxen, and doves, which were the subject of barter in the temple.

Resolved, That the great body of the American clergy, by their open opposition to the anti-slavery cause, or by their heartless indifference to the wrongs of the slave, have become the main pilars to that system of abominations which sells human beings by the pound, or in lots to suit purchasers ; and are therefore, in the condemnation of those who 'strike hands with thieves, and consent with adulterers.'

The following resolutions were adopted without debate :

Resolved, That we highly respect those clergymen and churches that have the moral courage to plead the cause of the slave ; and that, in all our rebukes, we mean only those who neglect to open their mouths for the suffering and the dumb in our land.

Resolved, That this Society cordially approves of the plan adopted at the last annual meeting of the American Anti-Slavery Society, to enable the Society to carry on its operations for the ensuing year—namely, *that each abolitionist in the country, friendly to the success of the Parent Society, contribute to its treasury, during the current year, a sum not less than one dollar.*

A very liberal entertainment was provided in the Pilgrim Hall by the Plymouth friends, (both for dinner and tea,) in which nearly three hundred persons participated. It was an occasion to be long and joyfully remembered.

SAMUEL J. MAY, President.

Wm. T. Briggs, Secretary.

Anti-Slavery in Ohio.—A great anti-slavery meeting has just been held at Unionville in the northern part of Ohio—*four thousand* persons were present during most of the exercises. *Nine hundred* wagon loads turned out to the meeting from the counties of Ashtabula and Lake. This is an example which might be profitably imitated at the East.

A, B, C, of ABOLITION:

FOR THOSE WHO HAVE NOT YET EXAMINED THE SUBJECT.

ANTI-SLAVERY CATECHISM.

BY MRS. CHILD.

Question. Why do you consider it a duty to preach and publish abolition doctrines ?

Answer. First, I consider it my duty as a Christian ; for the system of slavery, as a whole, and in each one of its details, is in direct opposition to the precepts of the gospel. Secondly, I consider it my duty as a conscientious citizen of this republic ; for I believe slavery is prejudicial to the best interests of my country; and I dare not hope that God's blessing will rest upon us, if we persevere in our iniquity.

Q. But the abolitionists are accused of showing the worst side of slavery. Is it not true that they seek to give an exaggerated idea of its evils ?

A. I believe every man, who candidly examines the subject, will come to the conclusion, that every side appears to be the worst side. Allow me to give a brief statement of the case. Between two and three millions of people are compelled to labor without wages. They gain nothing more by working ten hours than they would by working one hour. It is not in human nature that they should be disposed to be industrious under these circumstances. They try to do as little as possible. The chief part of the labor that is got out of their bones and sinews is obtained by fear of the whip. A peck of corn a week is the usual allowance for the food of a slave. The planters generally estimate that a slave can be fed and clothed at an expense of from fifteen to twenty dollars a year. The following is the printed testimony of Thomas Clay, of Georgia, himself a slaveholder, though reputed to be an amiable, conscientious man: "A peck of corn per week, if it be sound flint corn, is sufficient to sustain health and strength under moderate labor. But there is *often* a defect in the quality, and the quantity is then insufficient. The present economy of the slave system is to get all you can from the slave, and give in return as little as will barely support him in a working condition. Even where there is not direct intention to abridge his comforts, they are but little consulted ; and the slave, seeing his master wholly engrossed by his own advantage, naturally adopts the same selfish course, and, when not restrained by higher principles, becomes deceitful and selfish."

Q. If Mr. Thomas Clay is a good, man, and really thinks slavery so bad in its effects, why does he not emancipate his own slaves ?

A. If you were to ask him, I suppose he would give an answer very common among planters. He would tell you that he could not do it, because the laws of the State in which he lives impose such heavy penalties, that the process of emancipation is extremely difficult and expensive.

Q. Who make the laws of the Southern States ?

A. The slave-holders themselves. When I hear a man say that he would gladly emancipate his slaves, if the *laws* would allow it, it makes me think of an anecdote I have often heard. A little girl had been ordered to perform some household work in the absence of her mother. When the parent returned, and saw that her orders had not been obeyed, she said, "My child, why have you not done as I bid you ?" The little girl replied, "I should have been glad to do it, mother ; but I could not. Don't you see I am tied ?" "And pray who tied you ?" inquired the mother. "I tied myself," was the reply. Now this is plainly the case with the slaveholders. They make oppressive laws, and persist in upholding those laws, and then say, "I would do my duty if I could; but the *laws* will not permit it."

Q. Do the slaves have to work all the time ?

A. In some States the laws ordain that slaves shall not be compelled to work *more* than *fourteen* hours a day, from September to March, nor more than *fifteen* hours a day, from March to September ; and it is reasonable to conclude that there would have been no necessity for making such a law, unless some masters *did* compel their slaves to toil beyond the specified hours. Convicts, who are imprisoned for crime, are not obliged to work more than ten hours a day, and are better fed than the slaves. It is an extraordinary thing for a slave to be sent to the state prison for an offence. Instead of punishment, it would in fact be a melioration of his lot.

Q. But I have been told that the slaves sometimes work for themselves.

A. When they happen to have kind masters, they are sometimes allowed a part of the time to earn something for themselves; but the laws are extremely inefficient for the protection of property thus acquired. If a white man sees fit to seize the products of their industry, the law in most cases affords no redress ; because in slave States a colored man is never allowed to give evidence against a white man, under any circumstances. Any note of hand, or written contract with a slave, is worth no more than a promissory note to a dog, because no slave can bring an action at law. In several of the States, a slave is liable to punishment if it is ascertained that he has acquired any property.

Q. I have been told that masters are allowed to kill their slaves. Can this be true ?

A. The laws do indeed nominally consider the killing of a slave as murder; but no instance has ever been recorded of a white man executed for killing a slave. One law on this subject has the following strange qualification : "Except the slave die of *moderate* correction." As if any punishment that occasioned death *could* be moderate ! If a hundred blacks or mulattoes, either bond or free, should see a slave murdered, it avails nothing against the murderer ; because the laws of slave States do not allow a colored person, under any circumstances, to testify against a white man. The laws of South Carolina favor the master to such a degree, that, when accused of murdering a slave, he may be absolved simply upon *his own oath*, that he did not commit the crime !

Q. But I am told that white men are not unfrequently prosecuted for cruelty to slaves ; and this looks as if the laws afforded the poor creatures some protection.

A. I have read not a few Reports of Cases in Southern Courts ; and those reports did more than any thing else to make me an abolitionist. Prosecutions are always brought for the *master's* interest—never for the protection or redress of the *slave*. In Martin's Louisianna Reports, 1818, you will find the case of Jourdan *vs.* Patten. In this case a lady sued a neighboring proprietor for the damage of putting out the only eye of one of her slaves. The Supreme Court decided that the defendant should pay the lady the sum of twelve hundred dollars ; in consideration of which, the slave should be placed in *his* possession. The lady received all the money, as an indemnification for the loss of property ; but the poor slave not only received no atonement for his sufferings, but was actually given to the very man that had knocked his eye out ! This is a fair sample of the nature of all such prosecutions. In Nott & McCord's South Carolina Reports, 1818, it is stated that a slave belonging to Mrs. E. Witsell, was shot through the head by two men who were hunting runaway negroes. The lady commenced an action to recover the value of her slave. The judge told the jury that circumstances *might* exist to authorize the killing of a negro, *without the sanction of a magistrate, or even the order of a military officer* ; but it was thought such circumstances were not connected with *this* case; the lady was therefore entitled to compensation for injury done to her property. As for the poor slave himself, his parents, his children, they were never once thought of in the matter.

Q. But do you really believe they hunt negroes with dogs and guns, as some people say ?

A. There cannot be the slightest doubt of the fact. Dogs are trained for that express purpose. The planters justify the practice, by saying it is absolutely necessary for their own safety, because runaway negroes, who collect in the woods and swamps, will soon begin to commit depredations on the neighboring estates. Thus the evils inevitably growing out of this bad system are made use of to justify its cruelties. Free laborers would have no inducement to run away and hide in swamps. It would obviously be for their own interest to keep at work. These negro hunts seem to be entered into with all the keen excitement of sportsmen going out to hunt squirrels or hares. A letter written near Edenton, N. C. among other items of news, states : "We have had a great negro shooting lately." A gentleman well known in the literary world resided for some time in the family of a Georgia planter ; and he himself stated to me, that three negro hunts took place during the first nine months of his stay there. He said, that one night, hearing a noise below stairs, he hastened to ascertain the cause.—"The gentlemen of the family were cleaning and loading their guns, trying their flints, and going through the usual preparations, apparently for a deer hunt, as buck shot and bullets were in demand. The children of the family had partaken of the general excitement, and arisen from their beds. As I entered the room, I could hear one of the youngest say, 'Why, pa, you wouldn't kill Ralph, would you?' 'I would take him, and sell him, and get money for him,' said the next of age. 'You will only lame him, I suppose,' said the mother. 'I would rather kill him than the best fat buck in the country,' replied the father, as he rammed down the heavy charge. The moonlight from the window glanced along the barrel of the piece, and caught the eye of the eldest boy. The reflected light kindled up his glance and something of an unnatural flash, but in vivid sympathy with the paternal look and attitude. The anticipated joy of vengeance seemed to be the predominating emotion."

Q. If the laws are as you say, I should think the slaves did not stand a fair chance when they are *wrongfully* accused.

A. If you will examine Stroud's Compendium of the Slave Laws, you will be convinced for yourself that what I say is true ; and the effect is as you suppose. The poor slaves are completely in the power of their masters. The same men who accuse them are often their judges and executioners. In illustration of this, I will tell you a case that occurred in Edenton, North Carolina. It was told by a woman who lived there at the time, and witnessed some of the executions. Many of the slaves in that place were skilful in mechanical trades. The planters in the back country were very desirous to purchase some of them; but their masters found it so profitable to let them out, that they would not consent to sell them. Those who were anxious to buy, hit upon the following expedient to obtain their purpose : They wrote anonymous letters, charging these intelligent slaves with having projected an insurrection. These letters were scattered about in Edenton, with the idea that the masters would be glad to sell such dangerous fellows ; but instead of this, the poor innocent slaves were tried, convicted, and sentenced by their frightened owners ; and a large number of them were put to death, upon no other evidence than anonymous letters.

Q. It does not seem as if such things could take place in a civilized country. Can you believe it ?

A. If you reflect a little upon human nature, I believe you will think it perfectly natural that such abuses should exist, wherever one human being has arbitrary power over another. You would not like to place yourself completely in the power even of the best man you know ; you would be afraid to have it depend entirely on his will how much work you should do in a day, what food you should eat, and what clothes you should wear, and how and when you should be punished. It is not considered entirely safe for an aged parent to relinquish all his property, and trust entirely to the generosity of his own children ; what then do you suppose the poor slave has to expect, when he becomes too old and infirm to be profitable to his master ?

Q. But the Southerners are said to be very honorable, generous men.

A. Our Southern brethren are just what any human beings would be under similar circumstances. They are generous with the proceeds of other men's labor, for the same reason that the heir is prodigal of money, which another accumulates for him. He who can let out his neighbor, and his neighbor's wife and children, and receive all their wages, will naturally be more profuse than a man who depends entirely on his own exertions. Planters have heretofore generally confessed that slavery is an evil, and many of them speak of its detailed abuses with strong regret ; but these abuses are merely the necessary and inevitable results of the system they are helping to support; and they never can cure the abuses until they are willing to renounce the system itself. I suppose that few planters would think of palliating the treatment Mrs. Lalarie's slaves received ; yet they are helping to support a system under which such cruelties can be committed with impunity. Perhaps very humane and amiable masters do even more mischief than the desperately wicked ; for they are always quoted as palliations of the whole system; and they approach so *near* to the right line, that they can more easily draw over kind-hearted people, who have not thought much upon the subject.

Q. What is the history of Mrs. Lalarie ?

A. She resided in New Orleans. On the 10th of April, 1834, her splendid mansion took fire. During the midst of the conflagration, a rumor arose among the crowd that there were slaves chained in the burning dwelling ; but those who asked for the keys were reproved for interfering with their neighbor's business. At last the doors were forced open by sailors and mechanics, that had collected around the spot ; and a New Orleans paper thus describes the horrible scene that presented itself: "Seven slaves, more or less horribly mutilated, were seen, some chained to the floor, and some suspended by the neck to the ceiling, with their limbs stretched and torn from one extremity to the other. Their bodies, from head to foot, were covered with scars and sores, and filled with wounds. One poor old man, upwards of sixty years of age, was chained hand and foot, and made fast to the floor, in a kneeling position. His head bore the appearance of having been beaten until it was broken, and the worms were actually seen making a feast of his brains."

Q. Every body must have thought her a very wicked woman. Did the slave-holders in the neighborhood pretend to justify her measures ?

A. I have no doubt that every humane person, that heard of the event, expressed horror, and sincerely felt it. For several months provious to the discovery, her neighbors had been in the habit of living in apartments as far as possible from her house, on purpose to avoid the shrieks and groans of her poor suffering slaves; yet during all that time no complaint was laid before the public authorities, and no investigation demanded ! I suppose neighbors were afraid to say any thing, lest they should be accused of promoting discontent among the negroes. Those who endeavor to keep human beings in the situation of beasts, are more afraid of them than they would be of beasts; because the human being has *reason*, which is always prone to offer resistance to tyranny. The consciousness of this makes slave-holders very irritable when any one in the community takes part with an abused slave, or expresses the slightest pity for his sufferings.

Communications.

LETTER FROM ILLINOIS.

☞ The following letter is from William T. Allan, whom anti-slavery friends will recognize as one of "Dr. Beecher's Boys," of glorious Lane Seminary memory.—Courageous and disinterested at the beginning, he remains faithful still. God bless him !

His father is a Presbyterian clergyman of Huntsville, Alabama, and a slaveholder. The strong-hearted son has long been an exile from his home ; the state of popular feeling rendering it dangerous for him to be seen there.

—

Geneseo, Henry County, Ilinois,
July 6th, 1841.

Dear Sister :

Permit me thus to address you, though personally unknown. Ever since our abolition discussions at Lane Seminary, I have been familiar with your name as an advocate of the poor slave. And I rejoice to see you in the position which you now occupy. I have looked at your movements at the East with the deepest interest, and prayed earnestly that truth and righteousness might be elicited from all the discussions and divisions there.—My sympathies, on the whole, are with the "Old Organization," though I cannot approve their course indiscriminately. There has appeared to me sometimes a great want of that forbearance and long-suffering which belong to the spirit of "Non-resistance"—a want of that charity which *covereth*, rather than *exposeth*, the sins of brethren. In our treatment of men who have long labored in the anti-slavery cause,—and that, too, in perilous times and at great sacrifices,—I think our rebukes should be greatly tempered with that love which hopeth all things, believeth all things, endureth all things.

One of your principles I greatly admire. It is that which allows each individual of the human family to think, speak, and act as their own consciences may dictate, under the guidance of the scriptures. I do not like limitations of human responsibilities, or curtailments of human benevolence. To say what a man or woman shall or shall not do, savors of the fundamental principle of slavery. To drive a man *to* a certain course of action, or a woman *from* a certain course, seem equally removed from the spirit of *human rights*. It is truly a mighty work, to emancipate the human mind from the dominion of prejudice, and error and sin. It requires *much* of the spirit of Jesus Christ.

I am now traversing this State slowly, as general agent of the Illinois Anti-Slavery Society, endeavoring to bring the people to the adoption of anti-slavery principles and practice. We are greatly behind here. Our friends at the East can scarcely form an adequate conception of the labor that is indispensably necessary to bring the people out from their pro-slavery degradation. A large portion (nearly half) of the inhabitants are composed of southern people—many of them of the lowest and most ignorant class—many of the better class were slaveholders, and filled their pockets with the price of blood. These are the hardest cases. It is necessary here to dwell long and minutely on the fundamental principles of abolition. Truth is needed to enlighten the *conscience* and purify the *heart* of the people. And I have often wished that every anti-slavery paper that comes into the State, might have abolition enough in it to convert an opponent—i. e. such an exhibition of slavery as it is, and of abolition *principles, measures,* and *objects*, as would be sufficient to enlighten and rectify the mind of any individual who should take up the paper. My course is to present the subject as the students of Lane used to present it in eighteen hundred thirty-four, five and six. It is what some have called "primitive abolition."

It has been represented in some of our eastern papers, that the abolitionists of Illinois are unanimously, or nearly so, in favor of "independent political party action."—That is a mistake. The majority of the Society, in every regular State meeting, have refused to take that ground. Political action is very feeble amongst us, because moral action has scarcely begun to exert its influence on the mass of the people. Our main, if not only work, is to scatter light, to preach the truth. Here is our strength, and here, the ground of our success.

May the spirit of our Heavenly Father be with you, and make you equal to the responsibilities resting on you, is the prayer of Your fellow laborer,

WILLIAM T. ALLAN.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. XXX.

Samuel Wilson.

Samuel Wilson was a slave to a person who resided on the Eastern Shore of Maryland ; and becoming weary of his condition as such, he adopted the following strategem to obtain his freedom. He asked permission of his master to go a fishing, which was granted ; and he left home, as his master supposed, for that purpose. As he did not return, his master, the next morning, fearing some accident might have happened to him, went to the place where Samuel usually fished, when to his astonishment and regret, he found the canoe anchored, a short distance from the land, bottom upward, and the man's hat on the shore near it. No doubt remained in the mind of his master that he was drowned.

Samuel went immediately, and as privately as he could, to Philadelphia, where he felt himself secure, as he had good reason to conclude that no efforts would be used to find him ; and so it proved; for he was not even advertised. He let himself during several years in different families, and his faithfulness in whatever he undertook gained him many friends. All who knew him respected him.

Several years elapsed,—I think seven or eight,—when his master went to Philadelphia ; and on a first-day morning, as he was passing down North Second street, and opposite the meeting-house commonly called Christ's Church, the congregation, having just been dismissed, were coming out in great numbers. Among them was Samuel, who being under no apprehension of danger, walked directly up against his master before he saw him ! Master and man were mutually surprised ; and the former immediately seized the latter by the collar and exclaimed, "Why, Sam, is this you ?" Sam replied, "You are a stranger to me, sir." A smart controversy soon commenced, and was carried on with considerable spirit on both sides ; so much so, as to attract the notice of those passing by. Sam retained his composure, and, with the fortitude of a philosopher, insisted that he was free, and was never a slave to any man. He said he could readily satisfy the gentleman that he was mistaken, and proposed that they should go to Charles Wharton's, with whom he said he lived, and who would testify to the truth of all he said.

They accordingly went to Charles Wharton's, and when they arrived at his house, Sam ran up the high steps that led to the front door, opened it, invited the gentlemen into the parlor, and asked them to take a seat, while he called "Mr. Wharton." Sam had got his master, and the person who was with him, completely off their guard, and he concluded to turn it to his own advantage. Instead of calling "Mr. Wharton," he left the gentlemen quietly sitting in the parlor, decamped the back way, and made good his retreat.

After some minutes, Charles Wharton went into his parlor, and was surprised to find it occupied by strangers. He inquired what business brought them there—they apologized for the apparent intrusion, and stated to him the circumstances of the case. He informed them that the man had lived with him several months as a coachman, and had conducted himself to his satisfaction in that capacity ; that he passed for a free man, and he always supposed he was so ; and that was all he knew about him. The master then requested that Sam might be brought forward to answer for himself. C. W. replied, that if he was the man they alledged him to be, it was not probable he was then about the premises; but he said he would inquire. Search was made, but Sam was not to be found ; and the master and his friend withdrew, grievously chagrined at the deception that had been practised upon him.

Sam knew that he would not be secure in Philadelphia, unless he could obtain a manumission. To accomplish that object, he made application to Jeremiah Warder, a respectable merchant, who undertook to negotiate with his master, and finally succeeded in securing the freedom of Sam for a moderate amount,—I think it was one hundred and fifty dollars,—which he paid, and Sam remunerated him by his faithful services.

Sam practised deception, it is true ; but when we consider that he had lived the greater part of his life a slave, which is calculated to blunt the moral sense, and that his liberty was at stake, it would seem to palliate, though not to justify, the act. On every other occasion, those who knew him testified, that he was remarkable for his veracity and integrity. If professed ministers of the gospel can attempt to justify *slavery* from the Bible, or from the peculiar circumstances with which it is connected, surely *they* could find an apology for Sam in this case !

About the year 1805, Samuel Wilson lived, as a servant, next door but one to me in Philadelphia, and conducted with propriety, and used to relate the manner in which he got his freedom, with much pleasure.

A GOOD EXAMPLE—WHO WILL FOLLOW IT ?

☞ The following letter from Edmund Quincy to the Treasurer of the American Anti-Slavery Society, enclosed $15, from as many individuals, on the Dollar Plan.—For the acknowledgment, see the Dollar List.

—

Dedham, July 18, 1841.

Isaac T. Hopper :

Respected Friend,—I rejoice to see that so many are coming up to fulfil their engagements in relation to funds ; though I am rather surprised that the Dollar Plan has not been more generally carried out. It is so perfectly simple, and yet withal so sufficient and effectual, that I am sure it will be made the channel through which abundant supplies of your necessities will flow to you.

The sum sent hence is not large, to be sure ; but it shows what may be done in other places. New Organization has done its work in this town, and made fearful havoc in the ranks of professing abolitionists. A few, however, as you will perceive, have remained faithful, and are willing to show their faith by their works. The way we did it here, was on this wise. Some of us, who had voted for this arrangement at the annual meeting, or the New-England Convention, felt ill at ease until something was done to carry the resolution into effect. A meeting was accordingly called, and it was voted to adopt the measure. One of the women volunteered to make the collections, and the work was done. Now, if fifteen dollars can be raised in Dedham, where the persons whose names are given above constitute pretty nearly the whole catalogue of thorough abolitionists, what may we not expect from Lynn, Plymouth, New-Bedford, and the other strong holds of the cause ? Is there a town, which has any claim to be at all abolitionized, that cannot send as much, or more than we have done ?—Exhort every friend in the country to feel that the responsibility rests upon him of seeming that the work is done at once in this town. Let it be done the very next week. If this be done, your treasury will be filled plenteously, and the burden will fall heavily on no one, but be equally shared by all.

With kindest regards to all the friends at New-York, I am, affectionately and respectfully, your friend,

EDMUND QUINCY.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, AUGUST 5, 1841.

TEXAS AND THE EDINBURGH REVIEW.

Texas, since the danger of its annexation to the United States was averted, has been comparatively an object of little interest. It appears that, meantime, they have been making rapid progress in population, productiveness, and the consolidation of their independence and power. The faint prospect, which once existed, of their reduction by the imbecile and distracted Mexicans, has now faded away. The new republic has been acknowledged by France, Holland, Belgium, and Great Britain. These recognitions, the commercial arrangements and relations accompanying, and resulting from them, and the personal and national importance and pretensions which have arisen, and are increasing, fix forever the fortunes of Texas, as separate form the United States. So far the result is gratifying to abolitionists. There is but one contingency, which can affect this conclusion ; and that is, the dissolution of the Union ; and the formation of a south-western slave empire, with a Chinese wall running across the Alleghanies and the Mississippi, to shut out the *northern lights*, and keep off the winds of northern doctrine. They do not agree with Milton, that it is perfectly safe to let them loose, "so truth be in the field ;" or, rather, they are conscious that truth is not in the field, and can never be brought there to combat them.—She would hail them as the only messengers of health and purity, as frost is the only cure for southern fever. Texas, as having institutions, sympathies, interests, and kindred, in common with the South, might, perhaps, be consolidated with it. They will need all the bayonets and bowie-knives they can muster, to fight the advancing rays, and when they had exhausted their strength in stabbing at them, they would come as steadily, and more intensely, than ever. I have thought, and still think, that such a project floats in the imagination, if it does not enter into the serious calculations, of some southern statesmen. Be it so; they would still find that the way of transgressors is hard. Their slaves run away from all the frontier States, from Chesapeake Bay to the Rio Bravo. They would be hemmed in by the policy of Great Britain, the northern States, and all the powerful States of the old and new world; and could never acquire new territory on the side of Mexico, or elsewhere, over which to spread the bloody and blighting curse of slavery. The fine territory of Texas they would use up, and that would be the limit of their usurpations and devastations. There would be no more Indian reservations to seize, or northern purses to pay for them, or to maintoin unrighteous wars for the expulsion and extermination of the true proprietors. We, of the North, should be relieved of a connection which, for half a century, has been thwarting our interests, undermining our morals, and creating and husbanding our divisions, by means of our own money. We should be rid of the slavery of being slave catchers, by the Constitution ; though, thank God, we have to much extent "taken our freedom." What fate awaits, in the dark and vasty future, "the peculiar institution," and its desperate upholders, it is of little use to conjecture. A few years will solve the problem. Their conduct in the present Congress shows plainly that they are preparing, either premeditatedly or unconsciously, for some great move to relieve their present uneasy position. But they cannot relieve it by taking to themselves seven other spirits more wicked than they.

A late article in the Edinburgh Review, founded on a new work concerning Texas, by Wm. Kennedy, an English traveller, is an attempt to write the republic up a little. There is no objection to this, so far as it can be done without violating historical truth.

Mr. Kennedy "visited Texas by invitation of the leading persons in the new republic," and appears to have taken down their story without being possessed of any knowledge, which would enable him to detect misrepresentations, or suppressions of truth. The Edingburgh Review has adopted the result as complete and genuine history !

I do not propose to remark upon the character of the article, as that is taken from the facts assumed, with some coloring, of the writer. It is sufficient to say, that it is calculated to facilitate *loans* now under negotiation in Europe, and advantageous *land sales*, for which offices are opened in the principal cities.

A leading assertion of the Reviewer is, that abolitionists have abused the credulity of Europe by representing that the original Anglo-American settlement of Texas was effected "by the intrusion of a horde of mounted slave owners, bent on conquest from the beginning." He adds, with an air of importance and self-satisfaction, that people "will learn with surprise, that the settlement of Texas originated in a peaceful enterprise, under the sanction of the government of Spain." Surprise, indeed ! I learn "with surprise," that abolitionists ever circulated such a story, or that such a story ever existed. It is all a fable of the Reviewer, the author, or the Texan humbuggers. I appeal to the whole press and people of the United States, to support me in the asseveration, that not an article or pamphlet was ever issued by abolitionists on this subject, which did not, distinctly and in detail, state the circumstances and the condition of the grant to Moses Austin, and the settlement, in pursuance of it, by his son. In fact, this grant was the great foundation of their argument; for it was a main point with them to show how grossly the subsequent emigrants and others had violated the conditions of it. Go to the Anti-Slavery Quarterly Review for June, 1835, to Lundy's pamphlets, to the Philadelphia Independent Press, and the National Gazette of that year, and the English Eclectic Review, for September, 1837, which contain the principal statements on this subject, and see whether there is a shadow of foundation for this assertion of the Reviewer. So much for fact No. 1.

"The opponents of Texan independence have promulgated the notion, that the early colonists mainly consisted of fugitives from justice, and other outcasts of society," says the Reviewer.

I was not aware that this was ever asserted by abolitionists, or by anybody. It was never said, to my knowledge, that Austin's colony was of this character. Just now, the Reviewer had it that abolitionists said the early settlers were "mounted slave owners." Does he mean that these, and the "fugitives from justice," are represented to be the same ? The two statements are inconsistent, and both are destroyed. None has ever said that the first colonists were "fugitives from justice." That there was afterwards, and is now, a constant accession of this description, has been said, may be said, and is perfectly true. If the southwestern papers mention a great thief, public defaulter, or an assassin, who is not powerful enough (as most are) to protect themselves at home, the sequel of the paragraph is pretty sure to be, "run for Texas." The same papers have stated that it has become a regular return of the sheriffs, on process for arrests, "Gone to Texas." Not a few of these fugitives are said to have become civil and military functionaries ; and that Houston's army was so far composed of them, and of adventurers from the United States, that not fifty inhabitants of Texas were found in it.* So much for fact No. 2.

The Reviewer, in praising the industry and energy of the settlers, says, that "a wise and just administration of affairs was alone wanting, to ensure their peaceful progress to wealth and civilization." In other passages he dwells repeatedly on the wretchedness, meanness, corruption, and oppression of the government.

In two successive works, published at the period here referred to, viz. 1825 to 1830, issued with the sanction and aid of the highest Texan authorities, and intended to convey information to emigrants, it was stated over and over again, that a milder, more just, liberal and fostering government did not exist on the face of the earth ; that it was, in fact, a government felt only in its benefits. If these books, and the N. Y. Texan trustees, so called, Judge Burnet of Texas, and many other high Texan authorities, in their communications to the people of this country, conspired to practise gross deception in this particular, and to obtain the money of emigrants on false pretences, let them settle it with the Reviewer. One or the other has much to answer. So much for fact No. 3.

The Reviewer says that no provision was made for public education, which was a great grievance to the American settlers. The works above-mentioned state directly the reverse. Fact No. 4.

"On two occasions collision between the Central Government and the Texans was prevented by the prudence of Austin, who induced the former to repeal two decrees, passed in 1829 and 1830, for the summary abolition of slavery ; which, if carried into effect, would have freed, without compensation, every slave whom the American settlers had brought with them into Texas."

In the first place, the decree of 1829, abolishing slavery throughout Mexico, has never been repealed; but is law in Mexico to this day. The Texans evaded it by fraudulently binding their slaves apprentices, with their apparent consent, for "ninety-nine years."†

In the second place, that very decree did contain the principle of compensation, and declared that the Congress should make provision therefor. So much for facts 5 & 6.

The Reviewer dwells with delight on the circumstance, that, in the Texan declaration and grievances, he "finds none respecting the disposition of the Mexican Government to prevent the existence of slavery in its territory ; though the advocates of the latter have attempted to enlist European sympathies on their side, by representing the Texan revolt as originating in a mere desire of upholding slavery."

The simplicity of this writer is really exhilarating, if it *be* simplicity. Did he not know, or did not common sense whisper to him, that it was, and would necessarily, be a cardinal point with the Texans, to negative and do away the idea that they were revolting and fighting for the preservation and extension of slavery ? this having been, and, as I believe, with entire truth, stated of them. They knew that much aid of men and money, which was being prepared for them in the free States, would be arrested if they avowed the fact; besides that it would have an ugly sound all over the world. And so, because they did not *say* in their declarations, designed to procure sympathy and assistance from the friends of liberty, that they were fighting for *slavery*, the Reviewer takes it for granted that that was not even among the motives of revolt. Has he never heard of Talleyrand, and "language being given to *conceal* thoughts ?" Does he not know that this great republic of the United States, which has consecrated slavery in its Constitution, by clothing it with enormous and controlling political power, has never *named* slavery ? But he tells us, as has been seen, that these Texans were on the verge of rebellion, in behalf of slavery, in 1829-'30; and also, that "the prohibition of the introduction of fresh slaves was regarded with jealousy." This is stated, apparently, as among the reasonable grounds of complaint. Because the Mexicans would not, in complaisance to these amiable and modest settlers, (whose conduct the Reviewer declares, in general, to have been "admirable,") lay open their whole country to the slave trade, which had been abolished by statute nearly ten years, agreeably to a treaty then existing with Great Britain, the Reviewer thinks there was just ground on the part of the colonists for jealousy, as it would prevent settlers and slaves from coming from the United States ? Admirably consistency ! admirable justice ! ‡

On such premises the Reviewer comes to this self-gratulatory conclusion.

"We trust that we have removed the greater portion of the prejudice against Texas, by showing that the Texan revolution was not, as was commonly asserted, a revolution for the maintenance of negro slavery."

In another place, the Reviewer declares that no power could induce the Texans to give up the privilege of introducing slaves from the United States. What, then, is the conclusion of the whole matter by his own showing ? Hear it. The Texans were ready to fight either for slavery or the slave trade; the Mexicans abolished both ; and yet neither had anything to do with their fighting, for neither appears "among their complaints" ! because they were down so deep in conscious guilt. Did the Reviewer never read the soliloquy of Richard, where he talks of the plot he had laid for the murder of his brother, and for opening the way to *his* independence and a crown; but is suddenly interrupted by the approach of his brother ?

> "Dive, thoughts, down to my soul ; here Clarence comes."

Col. Bouie is celebrated by the Reviewer as a hero, and of "a renowned family," "well known as having invented the bouie-knife ;" which, however, it is asserted, neither he nor his family "employed, only in hunting." I have been informed that this Bouie was one of the most pernicious and bloody blackguards and brawlers in the whole Southwest, and that is saying much ; that, with that knife, he had laid many a man low, before he took up his march for Texas. Yet, in the capital of Scotland, he is canonized as a hero, almost a Bayard ! The Texans must look queer, though they may say nothing, when they read this.

Where are the Jeffreyses, Broughams, the Smiths, the Maccauleys, that such stuff defaces the pages of the ancient and mighty whig Review ? Where are the old thunders they were wont to launch against gigantic villany ?

The Reviewer seems to imply, all along, that, if the Texans did revolt and fight for slavery and not for liberty, then their reputation, which he admits to be bad, must stand in history. I invite him to look deeper into this affair, remembering the English maxim, that *no man can be a witness in his own case*. I also invite him to *read*; when he may learn what abolitionists have really said, and cease to charge them with things they never said or thought.—D. L. C.

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* I was told, at the time, by good authority, that the regular and industrious settlers did not want the war ; that they liked the government, but that they were overawed by ruffians, congregated under Houston, himself a ruffian and an adventurer.

† This practice continued, both in respect to slavery already in the province, and those brought from the United States, until 1835, the time of the revolt.

‡ The truth is, that the laws against slavery and the slave trade still existed, and had all along existed ; and South America was resolved to carry them into execution in Texas. Hence the revolt and revolution.

JOSEPH STURGE'S LETTER TO THE SOCIETY OF FRIENDS.

The following letter is addressed to that division of Friends called Orthodox, with whom Joseph Sturge is in fellowship; but it seems about equally applicable to both divisions of the Friends, and we trust both will give it a careful and candid perusal.

TO THE MEMBERS OF THE RELIGIOUS SOCIETY OF FRIENDS IN THE UNITED STATES OF AMERICA.

DEAR FRIENDS:

Having for many years believed it my duty to devote a considerable portion of my time and attention to the promotion of the abolition of slavery and the slave trade, I have acted in cordial co-operation with the British and Foreign Anti-Slavery Society since its formation. The principles of that society may be briefly explained by the following extract from its Constitution: "That so long as slavery exists, there is no reasonable prospect of the annihilation of the slave trade, and of extinguishing the sale and barter of human beings;—that the extinction of slavery and the slave trade will be attained most effectually by the employment of those means which are of a moral, religious, and pacific character;—and, that no measure be resorted to by this society, in the prosecution of their objects, but such as are in entire accordance with these principles."

My visit to this country had reference, in a great measure, to the objects for which this society was established. But, although I left my native land with the general approbation and full unity of my friends, they concurred with me in opinion, that any *official* document, beyond a certificate from my monthly meeting, expressive of sympathy with my engagement, might rather obstruct than promote the end I had in view. I was desirous of a personal interchange of sentiment with many of the abolitionists in this land, upon matters having an important bearing upon our future exertions. The warm attachment which I have ever felt to the religious society with which I am connected, and the ready co-operation of its members with their Christian neighbors in promoting this cause in Great Britain, inclined me to embrace every suitable opportunity to communicate with Friends in this country; and I have been encouraged, not only by the great personal kindness I have received from them generally, but also by the lively interest expressed by most on the subject of emancipation, wherever I have introduced it.

A further acquaintance with Friends, in the compass of the three or four Yearly meetings in which my lot has been cast, and my inquiries respecting the state of the other Yearly meetings, have convinced me, that a large number of their most consistent members, including many aged and universally respected Friends, are desirous of embracing every right opening, both individually and collectively, for the promotion of the abolition cause.—And while they are fully aware that there are reasons, growing out of the existing state of things, which render great circumspection necessary, they can see no good ground for believing that the manner in which Friends of this country, of a former generation, labored for the liberation of the slave, was not under the guidance of the spirit of truth.

This is now the course pursued by Friends, generally, in England. That there may be no misapprehension as to the conduct of Friends, with regard to this subject, in Great Britain, I may mention that I am the bearer of a document, expressive of unity with my visit, signed by Wm. Allen, Josiah Forster, Wm. Forster, George Stacey, Samuel Fox, George W. Alexander, and Robert Forster, who declare themselves fellow members, with myself, of the British and Foreign Anti-Slavery Committee. This Committee is composed of persons of various religious denominations, amongst whom it will be seen are many of the prominent members of our meeting for sufferings. Upon the list of delegates of the late Anti-Slavery Convention in London, are the names of nearly one hundred well-known Friends, including those of four who are, or have been, clerks of the Yearly meeting: and the present clerk of that meeting, my esteemed friend, George Stacey, took an active part, and rendered essential service in the Convention. The meeting-house in Grace Church Street was freely granted by Friends in London, who have charge of it, for the use of the Convention; and the concluding sittings of that body were held in it.

In fact, Friends generally in England think it their duty to render every aid in their power to the anti-slavery cause, whether in their collective capacity, or individually, uniting with their fellow citizens when they can do so without any compromise of our religious principles and testimonies. I speak more explicitly on this point, because I have ascertained, with much concern, that there is an influential portion of the Society, including, I have no doubt, some sincere abolitionists, who have been so fearful that the testimonies of the Society might suffer by any union with others, that they not only avoided such a co-operation themselves, but have dissuaded those of their brethren who have believed it incumbent upon them to act otherwise; and in one Yearly meeting, at least, I have too much reason to fear they have tacitly, if not actively, sanctioned the omission of the names of Friends on meeting appointments,—however consistent in their conduct, and concerned for the welfare of the Society,—simply because they have felt it their duty to act with persons of other denominations in promoting the abolition of slavery. Thus, in appearance at least, throwing the whole weight and influence of the Society, in its collective capacity, against a movement which, although doubtless partaking of the imperfection attendant upon all human instrumentality, has already aroused the whole country to a sense of the wrongs of the slave, and secured to the nominally free colored citizens, in many of the States, rights of which they have been so long and so unjustly deprived.

Though I can hardly expect that any thing from one entertaining my views of the subject, can have much weight with those Friends who, with a full understanding of the heavy responsibility they were assuming, have discountenanced anti-slavery exertions, and the use of our meeting-houses, even by consistent members, for the purpose of giving information on the subject,*—yet, as it has occasioned me no small degree of anxiety, both in reference to the anti-slavery cause, and the Society of Friends itself, I believe I cannot return to my native land with peace of mind, without earnestly and affectionately pressing upon such Friends, the great importance of a careful examination of the ground which they have taken. Our unwearied adversary is sometimes permitted to lead us into the most fearful errors, when he assumes the appearance of an angel of light. And is there not great danger in encouraging the young and inexperienced to suppose that the maintenance of any of our testimonies may be neglected, except when we feel a divine intimation to uphold them; and may it not open the door to great laxity in our practice? While I fully believe that the true disciple of Christ will be favored with the immediate guidance of the Holy Spirit, whenever it is needful to direct his steps, it appears to me especially important that, in matters of self-sacrifice, and conflicting with our worldly interest or reputation, we should guard against being deluded into a neglect of duty, by waiting for this direct divine intimation, where the path of duty is obvious and clearly understood, and when testimonies are concerned which we have long considered it our duty, on all occasions, to support. If, under such a view of the subject, we do believe it our duty to cease to act ourselves, and discourage our brethren from laboring in the cause of the slave; a close self-examination surely is needful, in order to ascertain if we are consistently carrying out the same principle in our daily walk in life, in our mercantile transactions, our investments of property, in our connection with public institutions, and with political parties?

It should be borne in perpetual recollection, that we are in no small danger of shrinking from a faithful maintenance of those testimonies which are unpopular with the world, as well as of not seeing our own neglect of duty, while censuring the real or supposed indiscretion of others. Besides, if this good cause be really endangered by popular excitement, and the indiscretion of its imprudent advocates, the obligation of consistent Friends to be found at their posts, faithfully maintaining the testimony of truth on its behalf, is greatly increased. And it is under such circumstances, that I think I have seen the peculiar advantage and protection to our young Friends in England, of having their elder brethren with them, aiding them by their sympathy, as well as advice and counsel. I am persuaded that those who are called to occupy the foremost ranks in society, cannot be too careful not to impose a burden upon tender consciences by discouraging, either directly or indirectly, a course of conduct which is sanctioned by the precepts and examples of our Divine Master,—lest they alienate from us some of His disciples, and thereby greatly injure the Society they are so laudably anxious to keep "unspotted from the world."

We are told, on the highest authority, that, "by their fruits" we are to judge of the laborers in the Christian vineyard,—and while I am fully aware of the greater difficulties in the way of emancipation *here* as compared with Great Britain, I have been almost irresistibly led to contrast the difference in the results of the course pursued by Friends in the two countries. In America, during the last twenty-five years, it is evident that slavery and the slave trade have greatly increased, and even where the members of our Society are the most numerous and influential, the prejudice against color is as strong as in any part of the world;† and Friends themselves, in many places, are by no means free from this prejudice.—In Great Britain, Friends, by Society action, and by uniting with their fellow countrymen, not only contributed, under Providence, in no small degree to the passage of the act of 1834, for the abolition of slavery in the British West Indies, but, when it was found that the system of apprenticeship, which this act introduced, was made an instrument of cruel oppression to the slaves, a renewal of similar labors for about twelve months resulted in the *complete* emancipation of our colored brethren in those colonies.

In closing this letter, I wish to address a few words to that numerous and valuable class of Friends, previously alluded to, with whom I deeply sympathise, who are only deterred from more active exertion by their reluctance to give dissatisfaction to those whom they respect. The sorrow which I feel under the consideration, that, in parting with many of you, we never, probably, shall meet again in mutability, is softened by the persuasion, that the difficulties by which you are surrounded are lessening, and that some who are now opposing you, will, ere long, join you in efforts which shall remove from the minds, both of abolitionists and slaveholders, the belief so generally entertained, that the Society of Friends in this country are not earnestly engaged for the *total and immediate* abolition of slavery. No one regrets more than myself, that any friends to the cause of abolition should connect other topics with it, which, however suitable to be discussed on their own merits, must necessarily interfere with this simple and momentous object. You are aware of some of the circumstances which may have led to the state of feeling, with many in our Society, which we so much deplore. And it is my fervent desire that none of you, in any steps you may consider it your duty to take, may afford just cause of uneasiness by any compromise of Christian principle, any improper harshness of language, or by the introduction of any subject not stricty belonging to the anti-slavery cause. Your situation is one of peculiar difficulty and delicacy. Both from a regard to your own religious Society, and the suffering slave, you have need to exercise great watchfulness, and to cultivate feelings of brotherly love, and that "charity which suffereth long, and is kind." The beautiful example of John Woolman, in this respect, is worthy of your imitation. His labors were, for years, far less encouraged by the leading influences of society, than your own at the present time; yet we find, in reading his invaluable journal, no traces of bitterness or uncharitable feeling.

Finally, dear friends of all classes, in thus freely addressing you, I have written not only with a strong attachment to our religious Society, but, I trust, under a feeling of a degree of that love which is not confined to geographical boundaries, or affected by color or by clime. The prayer of my heart is, that each of you may be willing to be made instrumental, in the Divine Hands, in faithfully maintaining our Christian testimony against slavery; bearing in mind that the labors of your ancestors have greatly increased your responsibility, by separating you from those influences which so deaden the feelings, and harden the heart against the claims of our brethren in bonds. May these considerations, viewed in connection with the difficulties which obstruct the progress of emancipation in this land, stimulate you to increased exertion; and when you are summoned to the bar of that final tribunal, toward which we are all hastening, may you have the inexpressible consolation, of reflecting that you have performed all you could towards "undoing the heavy burden and letting the oppressed go free."

I am, very sincerely, your friend,
JOSEPH STURGE.
New-York, 7th month 17th, 1841.

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* It is right to state, that I was much encouraged by the lively expression of sympathy in the anti-slavery cause, in the Yearly meetings of Philadelphia and New-York. That, at the former place, Friends opened a room at the meeting-house for my friend John Candler to give some information on the subject; and at Yew-York, the large meeting-house was not only readily granted to him and me, for the same purpose, but the clerks of the Yearly meeting kindly gave notice and invited Friends to attend.

† I should, I believe, do wrong to conceal the sorrow which I have felt, that the scheme of African colonization, the great support of which, at the present time, appears to be hostility to anti-slavery efforts and an unchristian prejudice against color, still has the sympathy and the active aid of some members of our Society.

FIRST OF AUGUST.

Our colored friends in Boston commemorated this highly interesting occasion by a public soiree in honor of David Ruggles, of New-York, editor of the Mirror of Liberty.

The Massachusetts Anti-Slavery Society celebrated this glorious anniversary in Marlboro' Chapel, Boston.—Addresses from Wendell Phillips, Ellis Gray Loring, John A. Collins, and Wm. L. Garrison.

In Salem, Mass. an address was delivered by the Rev. C. S. Renshaw, of Jamaica, and appropriate music by the junior members of the colored Sabbath-school. At the close of the exercises, a collation was provided at Masonic Hall.

A meeting was held at Norristown, Pa. Elon Galusha and Benjamin Shaw were expected to be among the speakers.

At the Second Congregational Church in Philadelphia, an appropriate address was delivered by one of the original formers of the American Anti-Slavery Society, a signer of the the Declaration of Sentiments, and a tried veteran, who has labored at the North and the South in the holy cause of emancipation.

The Anniversary was likewise observed at Peterboro, New-York.

In the city of New-York, the colored people had appropriate services in their churches. The Committee of the American Society applied for the use of Broadway Tabernacle, for a commemoration of their own; but the proprietor, Mr. Hale, of the Journal of Commerce, refused, unless a pledge would be given that *no woman should be allowed to speak within the walls*; alleging that "the building would thereby be brought into contempt, as Marlboro' Chapel in Boston had been."

It was not supposed that any woman had the intention of speaking; but had any one chosen to do so (a member of the Society of Friends, for instance) our free principles would not have allowed a prohibition; the application was therefore withdrawn.

"They have not wit enough to take care of themselves."

Four or five years since, a Tennessee planter visited an acquaintance, who lived some thirty or forty miles from his residence. Rambling through the fields while the gangs were at work, he inquired if he had any "niggers" to sell. "Perhaps I have," was the reply. "What do you want?"

The planter pointed to a fine-looking, athletic mulatto, and said, "I like the looks of that boy. What will you take for him?"

"He's worth the highest price; for he's a prime hand."

"Has he no bad tricks?"

"To be frank with you, he has one devilish bad trick. He's very slippery about his freedom. If you take him, you must look well to it, or he'll slip through your fingers."

With a significant compression of his lip, and a flourish of his cane, the planter answered, "Leave *me* to take care of that; I'll manage him."

After some further conversation, it was agreed that the slave should be transferred to a new master; and that he should be sent by a baggage wagon, which at stated seasons went round a certain section for the accommodation of the citizens. A written order was to be given for the money, which was to be paid on the delivery of the slave.

Now it chanced that the negro, as he toiled in the field, overheard the conversation of the two gentlemen concerning himself, and drew shrewd inferences therefrom, though he gave no sign of intelligence.

He was asked no questions concerning the transfer of himself to other hands; though naturally enough it might be supposed to be a subject of some interest to him. The baggage wagon came at the appointed time, and he was ordered to stow himself in it. This he did with cheerful acquiescence, and soon entered into friendly chat with the driver, who was a mulatto, of about his size and height. They beguiled the way with multifarious discourse, until they came to a path, which branched from the main road, and led to the planter's house.—The slave knew it well; for he had heard accurate directions given concerning his own removal.

The moment he saw the horses' heads turned in that direction, he sprang suddenly upon the driver, tied his hands behind him, with a cord he had purposely brought in his pocket, and then fastened him tight to a stake in the wagon. The man was taken so entirely by surprise, that before he comprehended the nature of his situation, it was too late to help himself. The slave rifled his pocket of the order for money, and then boldly trotted up to the planter's gate, saying, "Here, sir, is a slave Mr. —— told me to deliver to you;" and at the same time he presented the order for the money.

"It's no such thing," said the enraged prisoner; "*he* is the slave, and I am the driver of this wagon. He took me by surprise, and mastered me before I thought of it."

"Ah," said the slave, "You'll have trouble with that fellow. His master told me so when I took him, that he had played many a slippery trick for his freedom; and I found him slippery, sure enough. I never should have got him here, if I hadn't tied him hand and foot; and now the cunning rascal wants to palm *me* off for the slave."

The joke appeared to him so good that he laughed heartily. The planter had a very dim recollection of the driver; and the slave he had never seen but once, amid a gang of sable and brown faces. He was really unable to determine for himself which was the driver and which the slave; but recollecting what had been said about slippery tricks to obtain freedom, he thought that the prisoner was in all probability the slave. He accordingly paid the money, and detained him, in spite of his furious protestations.

The real slave jogged on to Canada, horses, wagon, money, and all. Slavery so reverses all moral rules, that it requires an effort to blame him so severely as we ought, for thus seizing payment due for years of unrequitted toil.

The driver, luckily for himself, was able to prove his freedom by white witnesses; so one planter lost his money, and the other his slave.—L. M. C.

BEASTS OF BURDEN.

A gentleman from South Carolina once said to the editor, "I really pity you northern women. As I walked home from church yesterday, I heard one lady say to another, 'I want you to dine with me to-morrow; that is, if all my servants don't take it into their heads to go off before that time.' I thought to myself, how I would make the southern ladies laugh by repeating this remark. Our slaves would consider it a hard exchange to become New England house-keepers. Professor Dew said rightly, The women of the North are mere beasts of burden.'"

I did not enter into a prolonged argument; for I knew the man, under the influence of alarmed self-interest and strongly excited prejudice, was saying much that he knew to be untrue.

I told him so, with as much courtesy as possible; and quietly remarked, "I, for one, consider it more respectable, and more comfortable, to be a Beast of Burden than a Beast of Prey."

GENEROUS DONATION.—In the list of donations to our Treasury, the past week, is one of $250 00, from Amos Clement, of Danville, Vt. Perhaps we shall pain the feelings of the unpretending donor, (who evidently made the contribution from a sense of duty, and not to gain the applause of men,) but we would fain let the example of *a hard-working Vermont Farmer* shine before others in our ranks, who have the means of imitating his spontaneous liberality by still larger contributions. Will they not do it? It is worthy of remark, that Mr. Clement was enabled to make this timely donation by withholding his support from a pro-slavery minister.

☞ When Samuel J. May first began to feel interested in the anti-slauery cause, Mr. Garrison's zeal naturally seemed to him excessive. Having one day listened to an outburst of indignation, he exclaimed, "Why, brother Garrison, you are all on fire!" With eloquent solemnity, he replied, "Brother May, I have *need* to be all on fire!—for there are mountains of ice around me to melt."

☞ Many anti-slavery friends will be interested to learn, that AMOS DRESSER returned from Jamaica, in company with D. S. Ingraham, whose death is noticed in this paper.

☞ As many have expressed a wish for a copy of Joseph Sturge's Letter, we shall have an extra number of of papers printed, for their convenience.

☞ Next week we shall publish a list of the Treasurer's receipts since July 7.

Deaths.

In Belleville, N. J. (at the house of T. D. Weld,) on Sunday morning, Aug. 1, of consumption, DAVID S. INGRAHAM, Missionary among the emancipated slaves of Jamaica, W. I., aged 30 years. He was a native of Monroe county, N. Y., and went to Jamaica in 1837. On the 1st July, being convinced that he had but a short time to live, he embarked for the United States, hoping that he might be permitted to die under his father's roof in Michigan. In this he was disappointed. He landed at Baltimore on the 24th ult., and reached Belleville only three days before his death. He died, as we are informed, in the full possession of his intellectual faculties, and in a peaceful, happy frame of mind.

At St. Ann's Bay, Jamaica, on the 22d of June, of the "West India Fever," JAMES G. BARBADOES, of Boston. He was a highly respectable and intelligent citizen; and was for several years a member of the Board of Managers of the Massachusetts Anti-Slavery Society. He went out, with other adventurers, in company with Samuel Whitmarsh, of Northampton, whose intention it was to establish the cultivation of the mulberry and the manufacture of silk in Jamaica. We fear he did not retrieve his worldly fortunes, which were in a deranged state. He has left a wife, and a family of children, to mourn his loss.

THE ONE DOLLAR PLEDGE.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

	Amount previously acknowledged,	$135 00
136	Isaac Hatch, New York,	1 00
137	Dr. B. Wilmarth, Leverett, Mass.	1 00
138	David Thomas, Aurora, N. Y.	1 00
139	Elizabeth G. Foord, Dedham, Mass.	1 00
140	Sophia Foord, “ “	1 00
141	Esther Foord, “ “	1 00
142	E. Worthington, “ “	1 00
143	L. M. Allen, “ “	1 00
144	Mary Ann Allen, “ “	1 00
145	Louisa Allen, “ “	1 00
146	Catherine H. Spear, “ “	1 00
147	Joseph Hutchinson, “ “	1 00
148	Mary Hutchinson, “ “	1 00
149	Susan Guild, “ “	1 00
150	Sophia Guild, “ “	1 00
151	Mary M. Gnild, “ “	1 00
152	Eunice Messenger, “ “	1 00
153	Edmund Quincy, “ “	1 00
154	Augusta V. Reed, Greenville,	1 00
155	Louisa Humphrey, “	1 00
156	Moses Sawen, Southboro, Mass.	1 00
157	Orilla K. Brierly, Millbury, Mass.	1 00
158	Lucretia C. Sibley, Dudley, Mass.	1 00
159	Benj. Bown, Pittsburgh, Pa.	1 00
160	Sarah Bown, “	1 00
161	Angelina S. Bown, Oberlin, Ohio,	1 00
162	Joseph Post, Wesbury, L. I.	1 00
163	Mary W. Post, “	1 00
164	Mrs. Timothy Prescott, Concord, Mass.	1 00
165	Mary Rice, “	1 00
166	Deborah Kimball, “	1 00
167	Phebe Wheeler, “	1 00
168	Mrs. Samuel Barrett, “	1 00
169	Susan Garrison, “	1 00
170	Mary M. Brooks, “	1 00
171	D. B. Gerrish, “	1 00
172	Timothy Hartwell, Acton, Mass.	1 00
173	Ebenezer Davis, “	1 00
174	Sarah D. Wheeler, “	1 00
175	Nathaniel S. Adams, “	1 00
176	Daniel Jones, “	1 00
177	Dr. Amos Farnsworth, Groton, Mass.	1 00
178	Mary E. Farnsworth, “	1 00
179	Henry A. Farnsworth, “	1 00
180	Geo. W. Farnsworth, “	1 00
181	Maj. A. Farnsworth, “	1 00
182	Luke Farnsworth, “	1 00
183	James Needham, “	1 00
184	Daniel Needham, “	1 00
185	Benjamin Hall, “	1 00
186	Timothy Blood, “	1 00
187	Noah Shattuck, “	1 00
188	George W. Bancroft, “	1 00
189	Henry A. Bancroft, “	1 00
190	Jonas Woods, Dunstable, Mass.	1 00
191	Sally Woods, “	1 00
192	Sarah S. Woods, “	1 00
193	Lucy Gates, Townsend, Mass.	1 00
194	John Clement, “	1 00
195	Cephas Manning, “	1 00
196	Warren Eastman, “	1 00
197	Charles A. Hutson, Westford, Mass.	1 00
198	Sarah Osgood, “	1 00
199	Hannah Leighton, “	1 00
200	Albert Leighton, “	1 00
201	John Osgood, “	1 00
202	Jonathan Chickering, “	1 00

☞ *FILL UP THE LIST.* ☜

GENERAL INTELLIGENCE.

Congress.

CONGRESS are now really doing business rapidly. The Bank Bill has passed the Senate, eyeas 26, nays 23. Mr. Benton spoke on the subject of the amendment made to the Bill, by which he said the branching power was to be enforced against the assent of the states. The Supreme Court would reverse their former decision on this subject. He would undertake to go with a writ into Court for this purpose, and return with a reversal as soon as the papers could be read.

A strong party throughout the country have already raised the cry of repeal against the new Bank, even if it should pass through all the forms of legislation. A circumstance not favorable to the disposal of stock.

The new Tariff, or Revenue Bill has passed the House by 31 majority. The democratic members all voted in the negative.

The Home Squadron Bill passed in the House, ayes, 184, nays 8.

In the House, the Fortification Bill, appropriating above two millions, in addition to an unexpended balance of former appropriations of about $800,000, was passed bv 148 yeas, to 66 nays. During the debate on this Bill in the Senate, Sevier, of Arkansas, objected that not a dollar was appropriated for the whole western frontier. Preston, of S. C. urged that there were strong considerations which induced us to make the sea ports as defensible as possible, and in the shortest possible time. Difficulties had arisen in our relations with Great Britain, which were becoming more and more intricate every day, and great uneasiness was felt on that subject. It had become necessary to place the defences of the Atlantic ports in such a situation as to prevent them from being carried by a *coup de main*. Committees had come on here and asked the attention of Congress to this subject. Otherwise the bill would not have been taken up this session.

The business completed by the House during the Session is as follows: 1st, an appropriation bill; 2d, a bill for the relief of Mrs. Harrison; 3d, a bill for the relief of the lunatics of the District of Columbia: 4th, the Land Distribution Bill: 5th, the Navy Pension Bill: 6th, the Naval Ordinance Bill: 7th, the Loan Bill: 8th, the Fortification Bill; 9th, the Home Squadron Bill; 10th, the Tariff, or Revenue Bill.

OPINIONS OF THE PRESS IN THE McLEOD CASE.

As a general thing, the democratic prints appear to sustain the decision of the Court; while the Administration papers lean to the opposite side.

The *New York American* thinks the decision avoids the the main point in the case—the exclusive right of the Federal Government to deal in all foreign questions. If each of the States decides what is the law of nations, the General Government becomes a mere nullity. It thinks this opinion argues and determines the question at issue between this government and Great Britain. The course of the late administration on this point, was not objected to by the Executive Government of New-York.

The *Evening Post* says—"Compared with the flimsy letter of Mr. Webster, it is a masterly performance.—He exhausts the topic, and leaves littl e or nothing more to be said." The Post advises McLeod not to carry his case to the Court of Errors, because a majority of the Court have already decided against him.

The *Philadelphia Enquirer* puts the question, "What will Fox do?—Will he demand his passports, or will he await the decision of the judicial tribunal?" McLeod's counsel mean to carry the case before the New-York Court for the Correction of Errors, and if it affirms the decision of the Court below, they intend to carry it up to the Supreme Court of the United States. But in case the Court of Errors of New-York does affirm the decision of the Court below, and a jury trial is had, the Enquirer thinks it can still come before the Supreme Court of the United States, to decide the point of release. Here, are, then, various things to be gone through with. Will Mr. Fox await the decision of these tribunals, or will he demand his passports? His last demand was rather peremptory. Should he wait, the Enquirer considers the affair will be settled without difficulty. A demand of the passports will be followed by trouble. It counsels the government to be prepared for every emergency.

The *New York Sun* says—"It embraces all the learning, all the law, and all the common sense of the case."

The *Philadelphia Spirit of the Times* asks—"What will be the consequence of this decision? Perhaps a war. It is possible the British Minister will demand his passports, and return immediately to Great Britain. Who cares? Are we to be deterred from the pursuit of justice by any extrinsic apprehensions?"

The *Baltimore Patriot* says—McLeod is anxious the case should go to the jury forthwith. It is to be hoped it will, to save time. The opinion of Judge Cowan will, in all probability, be affirmed by the Court of Errors.

The Albany Evening Journal, a whig paper however, thinks the decision conclusive, and "congratulates the people upon a decision which maintains the supremacy of the laws."

SLAVE CONSPIRACY IN LOUISIANA.

The *date* of this intended insurrection, viz. the 1st of August, is expressive It indicates that the slaves get some items of Foreign news. When, when will the blind South seek safety in doing justly? When will they learn to trust to principles instead of Bowie knives?

The Commercial Bulletin of New-Orleans, says:

INTENDED REVOLT OF SLAVES.

Intelligence was received yesterday by the packet steamer Clipper, from Bayou Sara, of a systematized plan on the part of the negroes to rise upon and murder the whites. The news, greatly exaggerated in its repetition, has created quite a sensation in town. The plain truth is certainly sufficient to occasion serious apprehensions.

The particulars we have received are these:

The overseer of the plantation of Robert J. Barrow, of West Feliciana, having occasion to arise from his bed late in one of the recent hot nights, heard what he believed to be negroes conversing in one of the quarters. On silently approaching the vicinity and listening, he overheard two of the slaves discussing the subject of a rising against the whites. This led to the examination the next morning of the two fellows, when they confessed the fact, and gave information that led to the arrest of several others. The alarm was immediately spread abroad, arrests were made in various plantations, and it was found by the confessions that they all agreed in the main facts, that there was to be a general rise, and that the first of August was the day agreed upon.

A white man, a carpenter, who had lately done a job of work for Mr. Barrow, was also arrested on suspicion, and examined. He said he had nothing to do with the plot—that he had never said any thing to the negroes on the subject, but acknowledged that they frequently spoke to him, and informed him all about it.

This white man, with about 40 negroes, all of whom had confessed their knowledge of the intended rising, were in the jail at St. Francisville, guarded by a company of volunteers. Their examination by a competent tribunal, was to have commenced yesterday at 10 A. M.

At Woodville, we learn numerous slaves were confined in the jail, having confessed to the same facts as those arrested in Feliciana.

Captain Laurent states that on stopping at Point Coupee, to communicate information of the situation of the affairs above, several gentlemen recollected occurrences of recent date which tended to confirm the suspicions that the slaves of their section were parties to the wicked plot. Doct. ——— said he had been asked what day of the month it was, by more negroes, within the last ten days, than in seven years before—and there had been unusual assemblies of the slaves, in rather bye-places, for several Sundays past.

Some of the negroes have confessed that the combination was from Bayou Sara to Natchez.

It may not be amiss to remark, that the plantations in Feliciana and Wilkinson county, from which the slaves were taken who are imprisoned, are owned by the most wealthy and respectable planters of the State, whose kind and humane treatment of their slaves is proverbial.

FURTHER PARTICULARS.

The Bulletin of the same date says:

At the time of the departure of the Clipper, the greatest consternation prevailed at Bayou Sara and the neighborhood, and the inhabitants were armed and maintained a constant watch. The negroes were to be tried on Wednesday, and it was believed that a short shrift and a speedy doom would be awarded to the guilty.

In addition to this intelligence, we find in yesterday's Courier some statements corroborating the above. A considerable number of slaves, says that journal, fled to the ravines and swamps as soon as they heard of the arrest of the leaders. Many slaves among the plantations in the neighborhood of Woodville (Miss.) had been apprehended. The Courier publishes the following letter from a respectable inhabitant, dated

"POINTE COUPEE, July 19, 1841.

"The negroes on the other side of the river—say Bayou Sara and environs—have had a regular conspiracy.—It was to have broken out some days since, but owing to the illness of the leader it was postponed. Last evening was to have been their final meeting, and then was to have commenced their massacre; but fortunately some of the confederated slaves informed their masters. A body of men was immediately raised at Bayou Sara, and some 15 or 20 of the leaders have been arrested, and will no doubt be tried and executed immediately. This is no humbug.

"Send me up a dozen of your best Bowie knives.

"P. S.—It appears to have been a regularly organized conspiracy from this place to Natchez, (nearly 150 miles of coast.) The leaders have been white men, one of whom is now in jail at St. Francisville, and will no doubt be executed."

"There are in our prison 22 negroes who have been given up by their masters; about a dozen more are expected to-day, to be examined and tried. White men are implicated in this servile plot, and were to have been the principal leaders. One of them was taken yesterday near Jackson; he is safe in prison with the negroes. A rumor prevailed yesterday that he would be hung without form of trial. Since Saturday, no one has slept.—The militia and citizens keep guard around the prison, and the patrol maintain an active watch," &c.

Foreign Items.

ENGLAND.

The Great Western brings no very remarkable news, except the defeat of the Whig Melbourne Ministry, and the triumph of Sir Robert Peel's party. The Conservatives calculate upon a full majority of 60; but the whigs will not allow that they have what they call a *working* majority.

O'Connell and his colleague were defeated in Dublin by a Tory majority of 168. A friend standing for the County of Meath gave up his prospects, O'Connell took his place, and was returned for that County. He has addressed the following characteristic letter to his constituents:

"Fellow citizens and Irishmen: The enemies of Ireland—the base Orange faction—have triumphed; they have carried their ends by the basest bribery and corruption; but blessed be God, their triumph has given a greater impulse to the darling object of my life—Repeal. Be not daunted, my friends; a petition will unseat the the extirminators of yourselves and your holy and sacred Religion. Ireland cannot bear my absence from the House at this crisis, even for a moment; I have, therefore, accepted the representation of the honest men of Meath; but Hutton, the honored friend of his Country, will prosecute a successful petition.

"Your faithful friend and servant,
"Merion square, July 10. D. O'CONNELL."

Lord Morpeth, the Secretary of Ireland, has been ejected from the West Riding of Yorkshire.

Lord Horwick, the eldest son of Earl Grey, has been rejected for Northumberland, by a very large majority. He had left the present administration because they were not Conservative enough, and he is now rejected by his constituents for not being Conservative enough himself.

The King and Queen of the Belgians are on a visit to Victoria.

The Queen of Hanover, aunt to Queen Victoria, died on the 29th of June.

The decrease on the year's Revenue is £524,—649.

The greatest item in which the decrease is visible is the Custom's revenue, and in this the deficiency is chiefly caused by the continuously enlarging decrease in the article of sugar.

The increase on the number of letters conveyed by post since the reduction of postage is 140 per cent.

"I have the pleasure of stating," says Mr. Howland Hill, the author of the system, "that the postman has now to make long rounds, through humble districts, where, heretofore, his knocks were seldom heard." Since day mails have been established, the weekly average of letters which weekly pass through London has increased from 36,000 to 170,000.

Though there is considerable decrease of Post Office Revenue on the *year*, there is an increase on the *quarter* of £19,000. This is encouraging; for it shows that time is likely to realize the expectations of those who favored the penny postage.

Hanover.—The Chambers refused to grant supplies, by a majority of ten; upon which their blind, tyrannical, and very unpopular king dissolved the states of the Kingdom, and sent the members home for their rebellious disposition.

As the constitution authorises the government, in cases of dissolution, to collect the existing taxes, for another year, the consent of the Estates is not necessary for that period. The taxes will be levied accordingly.

FRANCE.

A riot occurred at Toulouse, said to have been occasioned by the dismissal of M. Herratt, a popular prefect. The new functionary proceeded to enforce the surcharges on the door and window tax, lately ordered by the minister of Finance, for the purpose of augmenting the revenue. The people were against the oppression, and were hewn down by the troops. One or two were killed, quite a number wounded, and 50 or 60 arrested.

A dreadful fire has occurred at the Parisian Bitumen Paving Company at Deptford, owing to the boiling over of the bitumen. The loss is considerable.

ITALY.

Several shocks of an earthquake had been felt throughout the kingdom of Naples during the latter end of last month, but fortunately attended with little or no damage.

The Report of Madam Catalini's death is said to be unfounded.

Earthquake in Terceira.—A calamitous event has taken place in the Isle of Terceira. The greatest consternation reigns among its unfortunate inhabitants, who, overcome with terror at the repeated convulsions of the earth since the 12th, have, to save their lives, abandoned their houses.

The Villa da Fraia de Victoria was reduced to a state of complete ruin at half past 3 in the morning of the 15th. Not a single house, not a single edifice, has escaped safe. There exists not one stone upon another, and even the water has disappeared.

THE EAST.

The London Herald of the 14th, says that the new treaty for the settlement of the affairs of the East was signed the day before by the representatives of France, Austria, Prussia, Russia and Great Britain. Intelligence had been received of the formal acceptance of the Porte's ultimatum by Mehemet Ali.

The Augsburg Gazette of the 8th inst. affirms, that "Russia is concentrating considerable forces in Bessarabia. Military men are of opinion that the Turkish empire is about to fall to pieces, and the Boyards of Moldavia and Wallachia look upon Russia as the natural heir to their country. They, however, expect than an independent kingdom will be formed, of which the Duke of Leuchtenberg will be appointed the chief."

A young lad, named Wm. Barnets, was run over by the locomotive, at Lancaster, Penn. July 28th. His head was at once severed from his body. He was about ten years old. The agony of his parents was very great.

The Texas Centinel states that in the various skirmishes and surprises which have occurred reeently on the Western frontier of that country, 47 Americans have been killed, and also 12 Mexicans who were associated with them. The Mexicans had a force of about nine hundred men.

Fruits of Drunkenness.—Three Irish women, and one Irish man, were killed in New-York city, by drinking a large quantity of the tincture of blood root, which they mistook for some intoxicating liquor.

The grave yard at Houston Texas, five years from its opening, contained 5,000 persons—living population of the city at the same time, 5,000.

NOTICES.

From the Colored American.

A CALL FOR A STATE CONVENTION TO EXTEND THE ELECTIVE FRANCHISE.

FELLOW CITIZENS,—Since the adjournment of our State Convention, which was held at Albany in August last, the Legislature of New-York has met, and after a long session, adjourned, without having taken any decisive action upon the most fervent prayers of the many thousand petitioners, who supplicated them before the throne of the law, by all that was honorable and just, for a redress of that grievance (the only foul blot now existing on the statutes of our State) which restricts us, in common with other citizens, of the lawful exercise of the elective franchise.

Whilst we can not deny that much was accomplished towards effecting the object which we had in view, at the recent session of the Legislature, still our anticipations were not realized; and to many, the favorable indications of a speedy adjustment of our cause, which were manifested by some of its proceedings have only had the tendency to heighten their disappointment, and to paralyze their future efforts. Brethren, be not discouraged; such disappointments should only act as a stimulus to strengthen and invigorate our souls, and rouse us to a determination of persevering in the struggle by stronger and still more unanimous efforts, and by the talismanic influence of agitation! Our late convention was successful, inasmuch as the attention of the Asssembly was so far turned to the burden of our prayers, as to be disposed to give us a favorable Report. Should not this, then, be received as an encouraging inducement to urge us on with the work?—We have truly been neglected, but not spurned. Let the first strong voice, then, which shall greet the ears of the Legislators at their next session, be OUR PETITIONS. And may we not indulge the hope, that if some vigorous effort be made in season, the favorable report among the unfinished business of the last session, will be adopted at the next, thereby opening the way for an ultimate victory? Your committee speaking advisedly, believe that another convention will consummate the work in which we are mutually engaged.

Therefore, we recommend a convention of all citizens favorable to the extension of the ELECTIVE FRANCHISE in the State of New-York, to meet at Troy or Albany, on the 25th of August, at 10 o'clock A. M.

All who concur with us in the necessity of such an arrangement, and who are willing to co-operate, will please transmit their names immediately to the editor of the Colored American, (post paid,) to be attached to this call. Come, brethren, arouse yourselves! Come, in the name of bleeding humanity, come! Our rights once possessed in this State, will be like a balm over the wounded body of our people elsewhere. Come from every part of the State; we are in the midst of the last hours of oppression's battle—with firm steps and strong hearts, establishing our confidence in God. Once more to the breach—with the barrier of truth before us—justice and the world on our side—the day must and will be ours.

Central Committee.—H. H. Garnet, C. H. Morton, M. Dougee, J. C. Anthony, S. Myers, G. H. Baltimore, Daniel Jones.

ANTI-SLAVERY MEETINGS AT NANTUCKET.

A series of public anti-slavery meetings will be holden at Nantucket, commencing on Tuesday evening, the 10th of August, at 7 o'clock.

William Lloyd Garrison, and other distinguished abolitionists, are expected to paticipate in the proceedings.

The friends of freedom tender their hospitality to *all* who may be interested to attend these meetings.

ANNA GARDNER, *Secretary.*
Nantucket, July 11, 1841.

STATE MEETING.

The adjourned quarterly meeting of the Massachusetts Anti-Slavery Society will be held in Millbury, (Worcester County, South Division,) on Tuesday, August 17, which, it is hoped, will be fully attended, especially by the friends of liberty and equality in the western part of the Commonwealth.

FRANCIS JACKSON, *President.*
WILLIAM LLOYD GARRISON, *Cor. Sec.*

ANTI-SLAVERY MEETING AND FAIR.

The Worcester County (Mass.) South Division Anti-Slavery Society will hold a Quarterly Meeting at Millbury on Tuesday, the 17th of August, commencing at 10 o'olock, A. M. The friends of immediate emancipation in all parts of the county and elsewhere, are invited to attend this meeting.

The Millbury Female Anti-Slavery Society will hold a Fair for the sale of useful and fancy articles of various kinds on the same day, the proceeds of which will be given to the Massachusetts and American Anti-Slavery Societies.

Per order of the Society,
MARGARETTA L. KELLEY, *Rec. Sec.*
June 25th, 1841.

INVITATION CARD.

The Millbury abolitionists would be gratified to receive to their plain hospitality, all those friends of the slave who may attend the State semi-annual and County anti-slavery meetings, to be held in this place on the 17th and 18th of August next. On the morning of the 17th, friends will be at the rail-road depot to conduct such as may favor us with their company to our respective homes.

Per order E. W. HASTINGS.
Millbury, July 15th, 1841.

COLLATION.

A collation in welcome of those of our anti-slavery friends who have recently returned from Hayti and Europe, will be given by the Millbury Women's A. S. Society, on Wednesday evening, August 18, after the close of the meetings. It will, we trust, be an occasion of profit and pleasure to all. Tickets 37 1-2 cents.

E. W. HASTINGS, *Cor Sec.*

Poetry.

From the Scottish Journal.

STANZAS.

☞ These stanzas are by the author of the "Burial of Sir John Moore," and were given to the world in an interesting review of "Wolfe's Remains" in the Edinburgh Philological Library. It appeared that one of his favorite melodies, "*Grammachree*," he never heard without being sensibly affected by its deep and tender expression; but he thought that no words had ever been written for it that came up to his idea of the peculiar pathos which pervades the whole strain. They had all appeared to him to want individuality of feeling. At the desire of a friend, he gave his own conception of it in these verses, which seem hard to read, perhaps impossible to hear sung, without tears.

"He was asked whether he had any real incident in view, or had witnessed any immediate occurrence which might have prompted these lines. His reply was, he had not, but that he had sung the air over and over, till he had burst into a flood of tears, in which mood he composed the words."

If I had thought thou could'st have died,
I might not weep for thee!
But I forgot, when by thy side,
That thou couldst mortal be.
It never through my mind has passed,
The time would e'er be o'er,
And I on thee should look my last,
And thou should'st smile no more.

And still upon that face I look,
And think 'twill smile again;
And still the thought I will not brook,
That I must look in vain!
But when I speak—thou dost not say,
What thou ne'er left unsaid;
And now I feel, as well I may,
Sweet Mary!—thou art dead!

If thou would'st stay, even as thou art,
All cold, and all serene—
I still might press thy silent heart,
And where thy smiles have been!
While even thy chill, bleak corse I have,
Thou seemest still mine own:
But there I lay thee in thy grave—
And I am now alone!

I do not think, where'er thou art,
Thou hast forgtten me:
And I, perhaps, may soothe this heart,
In thinking, too, of thee—
Yet there was round thee such a dawn
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore!

A SUMMER MORNING IN THE COUNTRY.

BY W. H. BURLEIGH.

How sweetly on the hill-side sleeps
The sunlight with its quickening rays!
The verdant trees that crown the steeps,
Grow greener in its quivering blaze:
While all the air that round us floats
With subtle wing, breathes only life—
And, ringing with a thousand notes,
The woods with song are rife.

Why, this is nature's holiday!
She puts her gayest mantle on—
And, sparkling o'er their pebbly way,
With gladder shouts the brooklets run:
The birds and breezes seem to give
A sweeter cadence to their song—
A brighter life the insects live,
That float in life along.

"The cattle on a thousand hills,"
The fleecy flocks that dot the vale,
All joy alike in life, that fills
The air, and breathes in every gale!
And who that has a heart and eye
To feel the bliss and drink it in,
But pants, for scenes like these, to fly
The city's smoke and din—

A sweet companionship to hold
With Nature in her forest-bowers,
And learn the gentle lesson told
By singing birds and opening flowers?
Nor do they err who love her lore—
Though books have power to stir my heart,
Yet Nature's varied page can more
Of rapturous joy impart!

No selfish joy—if duty calls,
Not sullenly I turn from these—
Though dear the dash of water-falls,
The wind's low voice among the trees,
Birds, flowers, and flocks—for God hath taught
—Oh keep, my heart, the lesson still—
His soul alone with bliss is fraught,
Who heeds the FATHER's will!

ALAS! HOW SOON THE HEART FORGETS.

BY C. G. EASTMAN,

Alas! how soon the heart forgets
Its deepest, wildest pain;
The tear an hour the eyelid wets,
And all is joy again;
Still rushes on the tide of men,
As though the past had never been.

A year, one year, is scarcely gone,
Since, in the yellow fall,
We heaped the frozen clay upon
The dearest of us all;
And now, alas! as 'twere a dream,
The memory of that day doth seem,

She was our life but yester-morn,
And by her tombstone now
We sing, and plant the mellow corn,
And drive the furrowing plough,
As gay as if beneath that stone
Were sleeping one we'd never known.

WRONG NOT THE LABORING POOR.

BY EBENEZER ELLIOT, OF SHEFFIELD, ENGLAND.

Wrong not the laboring poor by whom ye live!
Wrong not your humble fellow-worms, ye proud!
For God will not the poor man's wrongs forgive,
But hear his plea, and have his plea allowed.

O be not like the vapors, splendor-rolled,
That, sprung from earth's green breast, usurp the sky,
Then spread around contagion black and cold,
Till all who mourn the dead prepare to die!

No! imitate the bounteous clouds, that rise,
Freighted with bliss, from river, vale, and plain;
The thankful clouds, that beautify the skies,
Then fill the lap of earth with fruit and grain.

Yes! emulate the mountain and the flood,
That trade in blessings with the mighty deep!
Till soothed to peace, and satisfied with good,
Man's heart be happy as a child asleep.

For the National Anti-Slavery Standard.

SMOOTH CHARACTERS.

There's nothing makes me half so mad,
(And sure there's nothing half so bad,)
As a smooth, easy, Christian, shallow man.
Faith, give me a hurricane of words,
Or cut me with a thousand swords;
But heaven preserve me in this mortal span,
Brief and o'ercharged with horrid exhibitions,
And fraught with all else but with good conditions;
Oh, heaven preserve me from your easy souls,
That hav'nt wit enough for honest fools.

Miscellany.

JONATHAN JEFFERSON WHITLAW:
OR
LIFE IN THE SOUTH-WEST.

CHAPTER XVII.

Notwithstanding the many ingenious devices suggested and canvassed that night, when the following morning came, Edward Bligh told his sister that he had determined upon using none of them, but intended simply to present himself to their wealthy neighbor, and, unless he saw something in his manner that was discouraging, to state the case of Cæsar at once, and ask his assistance in concealing him till the first heat of pursuit should be over.

Edward set forth, accordingly; and the day being Sunday, Lucy consented to accompany him for a part of the way. The distance did not exceed three miles; and rather than lose the pleasure of his company on the return,—a pleasure, as she said, that would soon become very rare,—she placed herself under a tree at no great distance, though perfectly concealed from the house, and there awaited his return. Edward boldly entered the premises, and requesting to see "the master," was ushered into the common sitting room of the Steinmark family.—Frederick Steinmark was, as usual, occupied at the upper end of the apartment with a book; and, as usual, too, on this day of rest, his still beautiful wife was surrouuded by her sons; the circle being now augmented by Fritz, and a young friend and countryman, who had accompanied him from Philadelphia. It was impossible to mistake the figure of the master. The high forehead, now nearly deserted by the light curls that formerly covered it—the slight contraction of the brow, which denoted at once, age and thought, distinguished him sufficiently from the bright young faces which occupied the other end of the apartment.

Edward approached him, and said, "Mr. Steinmark, I believe? May I take the liberty of begging to speak to you alone?"

Such a request would in general have fallen more heavily on the ear of Frederick Steinmark than the announcement of the visit of a wolf or a hurricane; but, somewhat to the surprise of his family, he now rose with alacrity from his chair, and led the way to a small room on the opposite side of the entrance, followed by Edward. Could their historian do justice to the character of Frederick Steinmark, or to the countenance of Edward Bligh, this deviation from the usual habits of the former would create no surprise; for never did features more speakingly proclaim gentleness, intelligence, and refinement, than those of Edward.

When the door of the little room was closed upon them, and they were both seated, the young American once more raised his eyes to the face of his host; and if any doubt remained on his mind as to the security with which he might tell him *all*, that glance removed it.

"When you know my business, sir," said Edward, "I think you will forgive the freedom I have taken, and am about to take."

"I am quite sure of it, sir, let that freedom be what it may," replied the German.

"You have a large estate here," resumed Edward, "and I am told that you own no slaves. May I not believe that this is a proof of your condemning slavery?"

"I would have it a proof to all men, that I abhor it from my soul," replied Frederic Steinmark, with enefgy.

"Thank God," replied poor Edward, fervently.—"It is long since I have heard such words."

"But why should they affect you so strongly, my young friend?" demanded Steinmark.

"I will tell you, sir. If you abhor slavery, you must be touched with compassion for those who are its victims. One of these, a young man of my own age, and whom I have known, familiarly, from my birth,—one of the most guiltless, faithful, and affectionate of human beings,—is, at this moment, exposed to all the fearful danger that threatens a slave who has run from his master. The reasons of his doing so, I could explain much to his honor, did I not fear to intrude on your kind patience. But I have no means whatever of concealing him: he is, at present, lying hid in the forest at a few miles distance; and unless I can discover some shelter for him soon, I cannot hope that he will escape the pursuit which will, before it ceases, leave no thicket unexplored."

Steinmark listened with the most earnest attention; the tale had for the present effectually cured his absence of mind.

"If my premises can afford protection to the poor fellow, be sure he shall have it," said he. "But, may I ask how it happens that you, an American, an inhabitant of Louisiana, and, if I mistook not, formerly the owner of this young negro, should feel thus keenly the misery and the sin produced by this dreadful system? I have been fifteen years in this country, and you are the first man from whom I have heard such sentiments."

Edward hesitated a moment, not from any averseness to disclose his situation, and the circumstances which led to it, to the man before him, but rather from a fear of being beguiled by the interest expressed in the gentle eye that rested on him, into becoming too tediously his own biographer.

"Let me not distress you," said Steinmark, remarking this hesitation, and believing it indicated circumstances that it might be painful to disclose.—"I feel that my question was unauthorized. Let us rather revert."

"Mr. Steinmark," interrupted Edward, with vivacity, "it is long, very long, since I have had the gratification of speaking to any one, except my young sister, to whom I could venture to express my feelings. If I now hesitate to answer you, it is because I fear that I may be led to speak of myself too much. Without this fear, it would indeed be a comfort and consolation to tell you what I am, and why I am no better."

"We seem, my young friend," returned Steinmark, with his own peculiar smile of irresistible sweetness, "to have more than one peculiarity in common. It is long, very long, too, since I have encountered a human being, out of my own family, to whom I could speak with freedom; and now we have met, I should be sorry to think the acquaintance was likely to end."

Edward held out his hand, without speaking. At that moment his voice could not have served to express his feelings so well as his action. He was fully understood, however: and these two very shy men, of different ages and different nations, felt mutually that they were far advanced toward intimacy and friendship.

"May I, then, come to see you again?" said Edward, cheerfully: "I cannot indulge myself now. I have left my sister waiting for me in the forest, and she will be most painfully anxious to hear the result of my petition for shelter, in behalf of poor Cæsar. Shall I tell her that you have promised to conceal him?"

"You may, indeed. But shall we not see your sister? Why not request her to join us?"

From this, however, Edward excused himself. He had as yet made no acquaintance with the kind Mary, and her lovely daughter; and the group of gay-looking young men he had caught sight of, would, he thought, positively frighten Lucy. It was, therefore, settled that Edward should now take his leave, and return about midnight with Cæsar, leaving to the morrow the renewal of the conversation which had so much interested both.

"And your name, my friend?" said Frederic Steinmark, holding out his hand.

"Edward Bligh."

"Farewell, then, till to-night. I will, myself, and myself alone, await you at the gate through which you passed in coming to the house. When you know us all, perhaps you may increase the number of your confidants."

Edward took his leave, and carried with him such a degree of love, admiration, and reverence, for the man he left, as only the young, unworn, and pure of heart, can feel upon an acquaintance of half an hour's standing. Nevertheless, not all the ripened wisdom of a Nestor could have enabled him to form a truer judgment. Such beings as Frederic Steinmark are not given lavishly to the world; yet many may exist, perhaps, who do not bear so legible an index on their brow of the treasure within. Happy are those who, if destined to encounter one such in their passage through the world, meet it in the first glow of youthful feeling, when no misdoubtings of the delightful impulse checks and chills the offering of the heart. This happiness was Edward's, and he enjoyed it, too, with the keenness of one to whom happiness is rare; yet there was a moisture in his eye, as he turned from the threshold, which might have been mistaken for the symbol of sorrow. The first half of the distance which divided him from Lucy was traversed in a sort of trance. New hopes, new affections were awakened in his bosom, and all the heavy cares that pressed upon him were, for those few delicious moments, totally forgotten. Then came the idea of his sister, and the pleasure of relating his success; but with this came also the remembrance of their approaching separation, and the melancholy thought that poor Lucy, toiling with her needle in Mrs. Shepherd's store, at Natchez, would be as forlorn and miserable as if no such being as Frederick Steinmark existed in the world. His pace slackened as he thought of this; and his last steps were taken so languidly, and the expression of his countenance so sad, that as Lucy rose to meet him, she exclaimed,—

"Alas! Edward, I see that you have failed. God help him, poor fellow."

This was uttered with such rapid vehemence, that the "No, no, no!" of Edward was unheeded, and the poor girl burst into tears.

"Why, what a kill-joy face must mine be, Lucy, that the sight of me, even when I bring you the most happy tidings, should throw you into such complete despair! I have *not* failed, Lucy. On the contrary, I have found a safe asylum for Cæsar, if any can be safe,—and for myself, a friend, such as I never hoped to meet on earth. This Frederic Steinmark, Lucy, is a man that one might fancy was created to make a link between heaven and earth."

"Edward!" ejaculated his sister, with a feeling almost like dismay at a burst of such unwonted vehemence from one so calm,—at least on all themes but one; "how strangely wild that sounds, when speaking of a man whom you have known, perhaps, for forty minutes! But if he will save Cæsar, I, too, will love and honor him,—though scarcely with such high-flown ecstacy as yours."

Edward answered her reproof with a bright and happy smile.

"You know not what you talk of, my dear child. You can have no idea of the being that lives yonder, enshrined in the forest, and hid, as it should seem, from all the world. His eye, his smile, his voice, his words"———

As he thus vividly brought the image of his new acquaintance before his mind's eye, his memory suddenly recalled to him the looks, words, and actions he had witnessed the day before in Mr. Vandumper's store.

"God of the universe!" he exclaimed, with awe, "inscrutable are thy ways! All, all have immortal souls! all in thine own image! Oh, how defaced, deformed! Can they be recognized? Can we believe them of the same race? What is the tincture of the skin, compared with this deep-dyed deformity?—Deep to the centre, to the inmost soul!"

Lucy walked beside him, her arm locked in his; but she felt that these words were not addressed to her. It was not the first time that she had heard her brother break forth thus in soliloquy, as if his mind started aside from the theme on which they were conversing; and whenever this happened, a vague terror, lest sorrow might at last shake his noble understanding, shot through her heart. But the fear was as transitory as the cause of it, and left no trace, of which she was conscious, on her mind, except, perhaps, a sort of quiet firmness that she cherished there, as a fund of strength in time of need, that might make stand against the rash enthusiasm that he often manifested.

Having thus given vent, perhaps unconsciously, to the thoughts that were at work within him, Edward walked on in silence. Lucy had no courage to interrupt his meditation, but she sighed deeply.

"Forgive me, dearest love!" he exclaimed, "for suffering my thoughts to wander from Steinmark and from you, to Natchez, and some of the vilest beings that inhabit it. Shall I tell you, Lucy, why it was that, when I approached you, laden with good news, I looked as if I were the bearer of all that was dismal?"

"I wish you would. I cannot understand it."

"It was because I have found a blessing that you cannot share with me, if you keep the engagement I have made for you at Natchez."

"God bless you, dearest Edward! But do not let your thoughts and cares be always fixed on me. I shall do very well; and should I find it otherwise, you know we have already settled that I should return to you. Meanwhile, I trust that this good German, who has so enchanted you, will prove a useful friend to you as well as to Cæsar."

"Ay, Lucy, that's the point. Not for myself, however; I want no man's aid. But you, Lucy—might I not hope to gain his friendship and protection for you?"

"Ask an abode for me, and with total strangers, Edward? Indeed, I shall prefer your former plan. Your sour Mrs. Shepherd has no terrors for me. I sew with great rapidity; and that will win me favor in her sight. All this I can agree to readily; but I pray you, Edward, do not consign me to the charity of strangers."

"Steinmark is no stranger to me, Lucy."

"But, my dear Edward, remember how much you have already asked of him. Though his ample premises, and the respect always shown to wealth, may enable him for a while to conceal Cæsar, it is not the less certain that he runs great risk in doing so. Remember the outrages that have been committed at New Orleans against a Creole, as wealthy, probably, as your new German friend, and for a less offensive act than concealing a runaway slave. Mr. Steinmark braves all this at your request; pray do not tax this new-made friendship further."

"I feel that you are right—at least for the present, Lucy. But I wish that you had seen him; your accent, if not your words, would, I am sure, be different."

Lucy would not dispute this point with him; and their conversation during the rest of the day turned chiefly upon the manner of life she would be likely to lead at Natchez. The visit to Reichland had produced effects exactly opposite on the minds of the brother and sister respecting the new scheme. Her dread of being dependent upon strangers, reconciled her perfectly to that which, a few hours before, she had shrunk from with distaste and fear; while the bare possibility that the protection of Steinmark might be obtained for her, made Edward deeply regret the measure, in the success of which he had so recently rejoiced.

CHAPTER XVIII.

As soon as the night closed in, Edward set off, accompanied by his sister, for a certain point in the thickest part of the forest, between Fox's clearing and the plantation of Colonel Dart. It was here that, for some weeks past, at the same dark hour of every Sabbath night, he had met such of the negroes as had courage to creep from their beds and assemble around him to pray, to listen to a portion of the Scriptures, and to such an exhortation from him as their peculiar circumstances called for.

The eloquence of Edward Bligh was of no mean order. His copious reading had enriched his style; and his strong feelings and enthusiastic piety lent a fervor and a force to all he uttered, that could hardly fail of producing great effect. The poor negroes who listened to him failed not to feel this effect, though unconscious of the cause that produced it. Their souls were roused from apathy, and in many cases elevated to hopes as pure, as well founded, and as sublime, as those which inspired the young preacher who addressed them.

The first time they met to keep the holy Sabbath night, one man, Peggy, Phebe, and three other women, formed the congregation; but the numbers had gradually increased, and on the preceding Sunday amounted to near fifty. Each individual approached the spot, as nearly as might be, alone, and no sound was heard, no human voice presumed to pierce the solemn stillness, till the low, clear tones of Edward were heard to pronounce, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

As it was considered essential to the safety of the meeting, that the persons who composed it should arrive singly, Edward and Lucy did not join them till it was supposed they had all assembled; and it is difficult to conceive anything more wild and impressive than the scene which had hitherto greeted them when they reached the ground. Seated in dusky groupes, sometimes but dimly visible, still as the solid earth on which they reposed, and silent as the stars that gleamed above them, the humble people waited to hear the word of God. A less exalted spirit than that of Edward Bligh, might have been warmed into enthusiasm by this spectacle; and he never took his place among them without silently renewing the vow he had made to Heaven, that no earthly consideration should ever induce him to abandon the attempt of leading these suffering spirits to seek for consolation before the throne of God.

On the night which followed Edward's visit to Reichland, he and his sister reached the ground a little earlier than usual, that no time should be lost in waiting for them. They knew how impatiently Cæsar must be expecting them, and were anxious that the delay necessarily occasioned by the meeting should be as short as possible. They were not, therefore, greatly surprised, on entering the small and closely sheltered space selected for the meeting, to find it untenanted. They sat down in silence on the moss-covered root of an old plane-tree, and remained for about a quarter of an hour, patiently waiting the arrival of their sable friends. Edward looked at that portion of the sky which the opening gave to his view, and perceived by the position of the stars, that the usual hour of meeting was past.

"Something must have happened at the plantation, Lucy, to prevent the people from coming to-night," said Edward in a whisper.

"Poor Phebe! this then accounts for her absence," replied Lucy in the same still tone. "But we must wait no longer, Edward, or you may be too late for your appointment with Mr. Steinmark."

Edward rose without answering, and taking the arm of his sister, was about to traverse the opening in the direction of Cæsar's retreat, when the moonlight made distinctly visible the diminutive and decrepid figure of old Juno, who at that moment issued from behind a palmetto that grew beside their path.

"The favor of the most High shield and protect you, blessed children!" she said as they approached. "Marvel not that your poor people are not here to receive the balm you bring them. It is at Juno's bidding that they are absent; and you will not believe that it was for nothing she forbade those who hunger and thirst to come where only they could find the nourishment they lack."

"Wherefore then, Juno, have you prevented their coming?" said Edward.

"Shall I tell you now?" said the old woman. "See," she continued, pointing with her bamboo towards the heavens, "it is late, and my tale might wax long;—must I indeed tell you all now?"

"No, no," said, Lucy eagerly. "Juno, be here to-morrow night"

"Not so, sweet one," replied the old woman mournfully.

"The night after then?"

"Not so," she repeated in the same accents.

"On Wednesday then?"

Juno shook her head, saying, "When you may see Juno safely, you shall see her, chosen of Heaven! But you must be patient. It grows late," she continued, looking again toward the sky; "do not force me to remain longer with you now."

"No, no," said Edward hastily, and drawing his sister onward; "we will not stay to hear you now, Juno. Another time. Good night."

"The blessing of the suffering wrap you round like incense, and hide you from every wicked eye!" said the aged woman stepping out of their way, and dropping on her knees beside the path. She then raised her clasped hands to heaven, and her lips moved in prayer.

"One word, one single word, dearest Edward!" said Lucy eagerly; and withdrawing her arm from his, she stepped back to the old woman, and laying her hand upon her shoulder, uttered the name of Phebe!"

"Safe," was the equally laconic reply; and Lucy darted after her brother, repeating the word in an accent of the most heartfelt joy.

"Alas, my love," said Edward gravely, "do you really place any confidence in the words of that poor maniac?"

"And you will still have it, Edward, that Juno is not in her right senses? How strange that seems to me!"

"My doubts of her sanity cannot seem more strange to you, Lucy than your belief in it to me."

"And what are the grounds, Edward, upon which you found the idea that she has lost her reason? Surely not because she is old, and speaks in language that shows more instruction than can be met with in those around her? And yet if it be not on these grounds, I see not any other for the suspicion."

"Is it possible, Lucy, that you do not perceive her wild enthusiasm?"

"I perceive her enthusiasm," replied Lucy gravely; then added with a sigh, "But why should we call it wild, Edward?"

"Because it evidently betrays her into excess, not of faith—that is impossible; but into unreasonable excess of fervor in the expression of it."

A painful feeling oppressed the heart of Lucy, as she listened to him. She had conversed much and often with old Juno; but in her estimation, enthusiasm often took a shade of greater wildness than in her. She drove the idea from her with an effort, and replied—"You have no faith, then, in that delightful word pronounced so confidently? You do not believe that Phebe is in safety?"

"I confess, Lucy, that Juno's saying it goes not for much with me. It may be true, or it may not. It may be true in some mystical sense of her own, in explaining which she might keep the word of promise to the ear, and break it to the sense. I am greatly grieved that this poor crazy soul should have such influence among our people as to prevent their meeting us."

Lucy feared to push the discussion further. There was a vexed tone in her brother's voice very unusual with him, and she began talking of Cæsar, and of the probable security of the asylum promised him. Earnestly and cheerfully he entered on this theme; assuring her that he conceived the situation more secure than any other could possibly be; as from the circumstance of Mr. Steinmark's having no negroes in his employ, there could be no pretence to search among his laborers; a process which was often the means of betraying an unfortunate wretch into the savage hands from which he had escaped.

On arriving at Cæsar's lair, they found the poor fellow eagerly looking out for them. His body indeed was completely concealed; but his black head was protruded beyond the bush, and was most distinctly visible in the moonlight. Lucy chid him for this imprudence; but Cæsar seemed too happy to listen to her, and crawling briskly from his hiding place, he actually began to gambol round them in the very extasy of joy at their return. There was, however, no time to be lost—not even sufficient to explain the success of their exertions to the gay object of them. "Follow me, Cæsar," said Edward, hastily; "we must be quick, or the friend that waits for us may give us up and be off his post."

This hint was abundantly sufficient; there was no further need to urge Cæsar onward, and he set off with all the recovered powers of his active limbs.

"Do we walk too fast for you, Lucy?" said Edward, pausing for a moment.

"You can take a shorter cut," she replied, "than that which leads by our door. Fear not for me, dear Edward; even without this glorious moon I should not fear to find my way alone. Adieu, good Cæsar! We shall meet again; and now go on with all the speed you can." So saying she dropped quietly behind them, and in a few minutes they were out of sight.

Another moonlit mile, traversed without encountering a single living object, unless the ceaseless note of the wakeful bull-frog, which accompanied her the whole way, be considered as giving evidence of an exception, brought Lucy in safety to her dwelling; but she was too anxious to hear that Cæsar was in safety also, to permit her going to bed till Edward returned. She had not long, however, to wait. Frederic Steinmark, faithful to his word, was found at the appointed spot. A cordial shake of the hand being exchanged between him and Edward, and a promise asked and given that he would speedily return to Reichland, they parted. Steinmark led Cæsar to a luxurious bed of straw and a substantial supper in a loft used only for the stowage of spare planks; and Edward returned to his sister, bidding her sleep as doubtless and secure as he was quite sure the object of her anxiety was about to do.

MARRIAGE OF GUIZOT.

M. Guizot, when about his twentieth year, made his literary *debut* in the pages of a Paris periodical, then under the editorial care of a young lady of noble family, but who, having lost her father and her most influential relatives—some of them by natural death, and others by the guillotine—was obliged to employ her talents and learning, which were great, in writing for the support of herself and those who were dependent on her. To the publication conducted by this lady M. Guizot sent contributions every month. These elicited expressions of warm admiration from the pen of the fair editress and were read with gratification by the public. Still, no one had the slightest idea from what quarter they proceeded. It so happened, that about this time the lady was taken seriously ill, and, of course, obliged to suspend for a time all literary labor. M. Guizot having accidentally become aware of the circumstances, conveyed an anonymous intimation to her, that he (the correspondent whose writings she had so often praised) would furnish all the requisite matter for the publication until she had sufficiently recovered to resume her editorial duties; and most ably and faithfully did he fulfil his promise. The lady felt, on her restoration to health, that her noble minded, unknown friend had been the salvation of her work, and in some measure of her fortunes.—Soon afterwards, they chanced to meet in the house of a mutual friend, but without the lady having the slightest idea that the correspondent to whom she felt so deeply indebted was present. In the fulness of her heart, she then and there, as she was in the habit of doing in every company in which she chanced to mix, gave utterance to her gratitude; accompanying it with expressions of the deepest regret that she had not the happiness of knowing the generous individual to whom she was laid under such infinite obligations. The reader is left to imagine what must have been M. Guizot's feelings, while all this was passing in his presence. The lapse of time, so far from deadening the lady's sense of gratitude to the friend who had so gallantly rushed to her aid in the hour of need, only served to deepen the feelings, and to impart an additional intensity to her desire to have an opportunity of thanking him in person. With this view, she inserted a paragraph in her publication, imploring her benefactor—for such, as well as friend, she considered him to be—to communicate his address to her. The notice appeared at certain intervals, without eliciting the desired information. At length, however, seeing she persisted in repeating it, as if resolved not to be defeated in an object so dear to her heart, M. Guizot forwarded his address to the office of the lady's publication. A personal interview between the parties was the result. The formation of a mutual friendship followed: that friendship soon ripened into reciprocal love; and that love, after the lapse of a limited period, was crowned and consummated at the hymenial altar. One would explore in vain the almost boundless regions of romance in quest of a matrimonial union having been formed under more singular circumstances.

From Stephens's Travels in Central America.

SOCIETY AT BALIZE.

The town seemed in the entire possession of the blacks. The bridge, the market-places, the streets and stores were thronged with them; and I might have fancied myself in the capital of a negro republic. They were a fine-looking race, tall, straight, and athletic, with skins black, smooth, and glossy as velvet. They were well dressed; the men in white cotton shirts and trowsers, with straw hats, and the women in white frocks with short sleeves and broad red borders, adorned with large red earrings and necklaces. I could not help remarking, that the frock was their only article of dress, and that it was the fashion of these sable ladies to drop this considerably from off the right shoulder, and to carry the skirt in the left hand, and raise it to any height necessary for crossing puddles.

I stopped at the house of a merchant, whom I found at what is called a second breakfast. The gentleman sat on one side of the table, and his lady on the other. At the head was a British officer, and opposite him a mulatto; on his left, was another officer, and opposite him also a mulatto. By chance a place was made for me between the two colored gentlemen. Some of my countrymen, perhaps, would have hesitated about taking it, but I did not. Both were well dressed, well educated, and polite. They talked of their mahogany works, of England, hunting, horses, ladies and wine; and before I had been an hour in Balize, I learned that the great work of practical amalgamation, the subject of so much angry controversy at home, had been going on quietly for generations; that color was considered a mere matter of taste; and that some of the most respectable inhabitants had black wives and mongrel children, whom they educated with as much care, and made money for with as much zeal, as if their skins were perfectly white.

I hardly knew whether to be shocked or amazed at such a state of society.

The place contains a population of six thousand; of which four thousand are blacks, who are employed by the merchants in gangs as mahogany cutters. Their condition was always better than that of plantation slaves; even before the act for the general abolition of slavery throughout the British dominions, they were actually free; and on the 31st of August, 1839, a year before the time appointed by the act, by a general meeting and agreement of proprietors, even the nominal yoke of bondage was removed.

The event was celebrated, says the Honduras Almanac, by religious ceremonies, processions, bands of music, and banners with devices: "The sons of Ham respect the memory of Wilberforce;" "The Queen, God bless her;" "M'Donald forever;" "Civil and religious liberty all over the world." Nelson Schaw, "a snowdrop of the first water," continues the Almanac, "advanced to his excellency, Colonel M'Donald, and spoke as follows: 'On the part of my emancipated brothers and sisters, I venture to approach your excellency, to entreat you to thank our most gracious Queen for all that she has done for us. We will pray for her; we will fight for her; and, if it is necessary, we will die for her. We thank your excellency for all you have done for us. God bless your excellency! God bless her excellency, Mrs. McDonald, and all the royal family Come my countrymen, hurrah! Dance, ye black rascals; the flag of England flies over your heads, and every rustle of its folds knocks the fetters off the limbs of the poor slaves. Hubbabboo Cochalorum Gee!"

The negro schools stand in the rear of the Government House, and the boys' department consisted of about two hundred, from three to fifteen years of age, and of every degree of tinge, from nearly white, down to two little native Africans bearing on their cheeks the scars of cuts made by their parents at home. These last were taken from on board a slave ship, captured by an English cruiser, brought into Balize, and, as provided for by the laws, on a drawing by lot, fell to the share of a citizen, who, entering into certian covenants for good treatment, is entitled to their services until they are twenty-one years old.

From the negro school we went to the Grand Court. It had been open about half an hour when I entered. On the back wall, in a massive mahogany tablet, were the arms of England; on a high platform beneath was a large circular table, around which were heavy mahogany chairs, with high backs and cushions. The court consists of seven Judges, five of whom were in their places. One of them, Mr. Walker, invited me to one of the vacant seats. I objected, on the ground that my costume was not becoming so dignified a position; he insisted, and I took my seat, in a roundabout jacket, in a chair exceedingly comfortable for the administration of justice.

As before remarked, five of the Judges were in their places; one of them was a mulatto. The jurors were mulattoes; one of them, as the Judge who sat next me said, was a Sambo, or of the descending line, being the son of a mulatto woman and a black man. I was at a loss to determine the caste of a third, and inquired of the Judge, who answered that he was his, the Judge's, brother, and that his mother was a mulatto woman. The Judge was aware of the feeling existing in the United States with regard to color, and said that in Balize there was in political life, no distinction whatever, except on the ground of qualification and character; and hardly any in social life, even in contracting marriages.

The barracks are situated on the opposite side of a small bay. The soldiers are all blacks, and are part of an old Jamaica regiment, most of them having been enlisted at the English recruiting stations in Africa. Tall and athletic, with red coats, and on a line, bristling with steel, their ebony faces gave them a peculiarly warlike appearance. They carry themselves proudly, call themselves the "Queen's Gentlemen," and look down with contempt upon the "niggers."

From Dana's Two Years before the Mast.

AN ICEBERG.

At 12 o'clock we went below, and had just got through dinner, when the cook put his head down the scuttle, and told us to come on deck and see the finest sight we had ever seen. 'Where away, cook?' asked the first man who was up. 'On the larboard bow.' And there lay floating on the Ocean, several miles off, an immense irregular mass, its top and points covered with snow, and its centre of a deep indigo color. This was an iceberg, and of the largest size, as one of our men said, who had been in the Northern Ocean. As far as the eye could reach, the sea, in every direction, was of a deep blue color; the waves running high and fresh, and sparkling in the light; and in the midst lay this immense mountain-island, its cavities and vallies thrown into deep shade, and its points and pinnacles glittering in the sun. All hands were soon on deck looking at it, in various ways, its beauty and grandeur. But no description can give any idea of the strangeness, splendor and really, the sublimity of the sight. Its great size—for it must have been from two to three miles in circumference, and several hundred feet high; its slow motion as its base rose and sunk in the water, and its high points, nodded against the clouds; the dashing of the waves upon it, which breaking high with foam, lined its base with a white crust, and the thundering sound of the crackling of the mass, and the breaking and tumbling down of huge pieces; together with its nearness and approach, which added a slight element of fear, all combined to give it the character of true sublimity. The main body of the mass, was, I have said, of an indigo color, its base froze with crusted foam; and as it grew thin and transparent toward the edges and top, its color shaded off from a deep blue to the whiteness of snow. It seemed to be drifting towards the north, so that we kept away and avoided it. It was in sight all the afternoon; and when we got to leeward of it, the wind died away, so that we lay to, quite near it, for a greater part of the night. Unfortunately there was no moon, but it was a clear night, and we could plainly mark the long regular heaving of the stupendous mass, as its edges moved slowly against the stars. Several times in our watch, loud cracks were heard, which sounded as though they must have run through the whole length of the iceberg, and several pieces fell down with a thundering crash, plunging heavily into the sea. No pencil has ever yet given any thing like the true effect of an iceberg. In a picture, they are huge, uncouth masses, stuck in the sea; while their chief beauty and grandeur, their slow, stately motion, the whirling of the snow about their summits, and the fearful groaning and and cracking of their parts, the picture cannot give. This is the large iceberg, while the small and distant islands, floating on the smooth sea, in the light of a clear day, look like floating fairy isles of sapphire.

IRISH WOMEN.

Amid the want so often attendant upon the young and thoughtless marriages of the Irish peasantry, it is wonderful to note how closely heart clings to heart. Poverty, the most severe and prolonged, rarely creates disunion, and still more rarely separation. The fidelity of the Irish wife is proverbial; she will endure labor, hunger, and even ill usage, to almost incredible extent, rather than break the marriage vow; we have known cases in abundance. "He beat me," said a pretty weeping girl, not nineteen, who had married from the service of an old friend. "He beat me, ma'am, long ago; but I never thought more of it since; and yet that didn't hurt me half so much, as his saying that may be little Ned wasn't his; that breaking the heart in me intirely, though I know he didn't mane it, and that it was the temper that spoke in him—the weary on it for temper.—I've known nothing but hardship since I married him; but I didn't complain of *that; we both expected nothing else;* and I don't mind a hasty stroke, for it's hard on him to see us wanting a potato, and he wet and weary—an *ould man* before his time with the slavery—and, though I put little Neddy to bed early to *sleep off the hunger,* yet often it's too teasing on the poor child, and wakes him in spite of me, an I know the hungry face of the darlint aggravates his father. I know all that; but he ought to know that I'd follow him faithfully through the gates of death, if that would save him an hour's pain; he ought to know it—and he does know it—I'm sure he does; and he kissed me this morning on his *fasting breath,* leaving the handful of potatoes for me, and saying the masther, where he gives his strength for eight-pence a-day, ordered him a breakfast, which I'm sure ain't the truth. He loves in his heart as strong as ever; but the misery, ma'am, often hardens the man, while it softens the woman; he didn't mane it, and he knows it's not true, but it's hard to listen to such a word as that. He was my first love, and he'll be my last. None of us can tell what's before us; but I'd go all my trouble over again if it would do him any service.—*Mrs. S. C. Hall's Ireland.*

In those things which are essential, let there be UNITY, in non-essentials LIBERTY, and in all things CHARITY.—*Melancthon.*

If you believe a thing impossible, your despondency shall make it so; but he that perseveres shall overcome all difficulties.

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